

*Wilson* A *Lyndell*  
Short and plain INSTRUCTION

FOR

The better Understanding

OF THE

LORD'S SUPPER;

WITH THE

Necessary PREPARATION requir'd :

For the BENEFIT of

YOUNG COMMUNICANTS;

AND

Of such as have not well Consider'd this  
HOLY ORDINANCE.

To which is annexed,

The OFFICE of the

Holy Communion,

With proper HELPS and DIRECTIONS  
for joining in every Part thereof with Understanding  
and Benefit.

*Wilson (T.) K*

By the Right Reverend Father in GOD,  
THOMAS, Lord Bishop of Sodor and Mann.

The NINTH EDITION.

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Short and plain instruction

FOR

The better Understanding

OF THE

LORD'S SUPPER;

WITH THE

Meaning and Manner of it;

As the BENEFIT of

YOUNG COMMUNICANTS;

Of which the CONFERENCE  
OF THE CHURCH OF ENGLAND



THE OFFICE of the

Holy Communion,

With prefaces and Directions  
for saying in every part thereof with thanksgiving  
and prayer.

By the Right Reverend Father in GOD,  
THOMAS, Lord Bishop of Exeter and Monmouth.

THE NINTH EDITION.

LONDON.

Printed for Iohn Iaggard, Stationer, at the  
sign of the Sun, in St. Dunstons Church-yard, in the  
City of London.





TO OUR  
UNKNOWN  
Benefactress\*.

MADAM,



SINCE we are not permitted to know You, but only by your Good Works, You cannot be  
A 2 offend-

---

\* A certain unknown PERSON, who within these few Years has laid out very considerable Sums of Money, in purchasing *Bibles*, and other Books of Devotion and Piety, for the Use of a Flock committed to the Care of the Author of these Papers.

iv *The Epistle Dedicatory.*

offended by this publick Acknowledgement of the great Good You have done, and of the good Example You have given in an Age abandon'd to all the prophane Ways of Squandring Estates and Riches, without the least Dread of an Account to be given for such Talents received and abus'd.

Your commendable Zeal to restore and promote the Knowledge and Love of the *Bible*, at a Time when this Sacred Book is Attack'd by Infidels, and too much Neglected by Christians, will, one would hope, be imitated, at least by all such as consider, that the *Christian Religion* at first, and afterwards  
the

## *The Epistle Dedicatory.* V

the *Reformation*, which we all pretend to value, were carried on, and established, by publishing and dispersing *The Scriptures* in the Language of every Nation.----And indeed it is to be suspected, that many of those who now set themselves so industriously to revile the Revelations and Doctrines of the Gospel, are in the Service of those who envy Christians the free Use of the *Bible*.

If this excellent kind of Charity has suffered in the Opinion of some, when they have not found the wished for Effects of distributing good Books amongst the common People, it is much to be fear'd that

## vi *The Epistle Dedicatory.*

this has been too often occasioned by those, who have had the Part of distributing them; For it will be found--That the best of Books *lightly given, will be as lightly valued, and lightly made use of.*

This, I hope, *Madam*, has in some measure been prevented by Those who have been your Almoners; who have taken care to give some suitable Advice, and Instructions how to make use of your Charity to the Purposes of a Christian Life.

I have often consider'd, and found by Experience, that there is no way so likely to influence  
the

## *The Epistle Dedicatory. Vii*

the Lives of Christians---To inspire young People with a Sense of Religion,---To keep them from Backsliding; and to secure, if possible, the growing Age from the sad Contagion of the present, than by leading them *very early* to an Ordinance, in which all the Means of Grace and Salvation are exhibited to their View, and in order to which they are requir'd to consider their Ways,---To renew their Purposes of Obedience,--And to beg those Graces which are necessary to fit them for Heaven and Happiness;---I have therefore, in the following Papers, endeavoured to make this Holy Ordinance, and the Duties required,



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red as plain as may be to the meanest Capacity.

And I hope I have taken care, as on one hand not to flatter Sinners, so on the other, --not to fill the Minds of young People with unnecessary Fears and Scruples, or with the Difficulties of a due Preparation (with respect to a Duty which ought to be the Practice of their whole Lives :) As if no Body ought to go to this Sacrament, but such as are as perfect as ever they hope to be.

I have therefore, in these short Devotions consulted both the Capacities and Tempers of *Young Communicants*, for whose  
Use

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*Use this is chiefly intended, who are apt to be impatient, and weary of longer Prayers.*

And I would hope that the Specimen of Devotions before and after the Communion, will not only answer that End, but will be of use to lead Christians to make proper Reflections upon what they read or hear at other Times;---For want of which, the holy Scriptures are too often read without any great Benefit, without affecting the Minds, or influencing the Lives of those that hear them daily.

Having observ'd with Concern, how often People distract themselves with turning to other

## x *The Epistle Dedicatory.*

ther Books of Devotion, when they should attend to the Publick Service of the Church; To prevent this, I have added the whole Communion-service, with such short *Observations, Prayers, Ejaculations, &c.* as may be proper to help devout Minds, without diverting them from the Duty they are about.

And the *Observations* upon the *Rubricks*, upon the *Commandments* and *Warnings, &c.* which may be consulted at home, will be of use to shew those of our Communion, how well the Church has provided for the *Instruction, Edification, and Salvation* of all her Members.

In

*The Epistle Dedicatory.* xi

In short, there is nothing wanting to make this *Holy Ordinance* to be reverenc'd, and clos'd with by all Persons, and upon all Occasions, but a true Understanding of its Meaning, and the Blessings annexed to it: Where this End is in any good Measure attain'd, either by this, or any other Books on this Subject, God will be greatly glorified; which is the great End intended by the following Papers, and prayed for, by,

Mada m,

*Your affectionate Friend,*

*And Servant in Jesus Christ,*

*The Author.*

In short, there is nothing  
wanting to make this *W* or  
deserve to be received, and  
loved with by all Persons, and  
upon all Occasions, but a true  
Understanding of its Meaning,  
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# INTRODUCTION

To the true Understanding of the

## LORD'S SUPPER;

### Preparatory Devotions

Intended for the Use and Benefit of

#### Young Communicants.



It must be supposed, that you have already been made Partaker of one of the two Sacraments, — viz. *That of Baptism*; by which you were admitted into the Congregation of Christ's Flock, — Were restored to the Favour of God, — And had the *Holy Spirit* communicated to you,

B

for

## 2. *A short INTRODUCTION*

for a Principle of a new and spiritual Life; in order to awaken you, to direct and assist that natural Reason, with which God has endued all Mankind.

Now forasmuch as you have done many Things contrary to the Promise made in your Name when you were baptized, —And will stand in need of greater degrees of *Grace* and *Assistance*, to enable you to resist the Temptations of the World, the Flesh, and the Devil, and to do your Duty in that State of Life unto which the Providence of God shall call you; —You are therefore now called upon to be Partaker of the other Sacrament, —*That of the Lord's Supper*; by which you may obtain the Pardon of all your past Sins, and such other Graces as you stand in need of, to bring you to eternal Life and Happiness.

Take care therefore, that you understand what you are called to, as well as you are able, and God expects no more; —

For if you go to the *Lord's Supper* without considering the Reason of that Ordinance, and the very great Concern you have in it, —without seeing the Necessity and Blessing of a *Redeemer*, you will go with Indifference, and return without such Benefit as you might hope for.

To prevent this, you should seriously consider what Account the Holy Scriptures have given us of the Condition we are in, both with respect to this Life, and the Life which is to come.

That is——That we are by Nature Sinners, and that as such God cannot take Pleasure in us.——And that if we die, before we are restored to his Favour, we shall be separated from Him, and miserable for ever.

This will lead you to enquire, how the Nature of Man came to be thus disordered and Prone to Evil; for you must not imagine, that God, who is infinitely Good, created Man in such a State of Corruption as you now see and feel him to be; but that he must have fallen into this wretched Condition, since he came out of the Hands of his Creator :

And so the Scripture informs us.——In the third Chapter of *Genesis*, we have this following Account, of the State of Man, Before, and after the Fall.

That *Adam* and *Eve*, from whom sprang all Mankind, were created in the Image of God, that is, Holy and Innocent, having a perfect Knowledge of their Duty, a command of their Will and Affections and a Power, through the Grace

of God, to do what they saw fit to be done.

In this Condition they were placed in *Paradise*, and in a State of *Tryal*, with a Promise of immortal Life and Happiness, if they should continue to *Fear*, to *Love*, to *Honour* and *Obe*y their Creator; as also with an exprels Warning of the dreadful Consequence of their Disobedience.

Notwithstanding which Warning, they through the Temptation of the Devil, transgressed the Commands of God, and by doing so, they did not only forfeit all Right to the Promise of Eternal Life and Happiness, but also contracted such a *Blindness in the Understanding*, such a *Disorder in their Will and Affections*, as all their Posterity feel to their Sorrow, and became subject to Sin, and the Punishment of Sin, which is Misery and Death.

Concerning the *Nature and Greatness* of this Sin, we are to judge of it by the Greatness of the Punishment inflicted upon them and their Posterity—for God being infinitely Just and Holy, could not inflict a Punishment greater than their Sin deserved.

This was the Occasion of that *universal Corruption and Wickedness*, which you see and hear of in the World, and which you cannot, but in some measure

feel



feel in your own Nature.—For as the Scripture informs us, Gen. v. 3. *Adam be- at his Children in his own Likeness,* that is, with such a depraved Nature as his was when become.

And now consider into what a sad Con- dition these unhappy Offenders had brought themselves, and remember that this is your own Condition, and the Condition of all their Posterity.

The Law of Nature and Reason was still in Force, and could not possibly be dispensed with—at the same Time they were bound by sad Experience, That, as St. Paul describes the fallen State of Man, *There was a Law in their Members warring against the Law of their Mind, so that the Good which they would, they did not; but the Evil that they would not, that they did,*—Rom. vii.

There could not sure be a Condition more deplorable than this—To live only to contract evil Habits, and by doing so, to increase their Guilt.—To displease their Creator—and, To leave an Offspring as miserable as themselves.

This therefore gave Occasion to God to manifest another of his most glorious Per- fections, that is, his infinite Goodness and Mercy.



For God foreseeing this lamentable Condition into which they had fallen by departing from their Obedience, His Goodness had provided such a Remedy, as that neither they, nor any of their Posterity, should on Account of their Fall, be eternally Miserable, except through their own Fault.

He therefore in Consideration of a Redeemer, one of the Seed of the Woman, who should make full Satisfaction to the Divine Justice for their Transgression, and who should *bruise the Head*, or break the Power of that *Serpent*, (the Devil) which tempted them to Sin—In Consideration of this promised Seed, God entered into a *New Covenant* with them, by way of Remedy for what was past, and could not be undone.

We have Reason to believe that this *New Covenant* was more fully explained to *Adam*, than is set down in this short Account given us by *Moses*, and as it is more fully explained in the Gospel, to this purpose—"That on Condition of their sincere Repentance, and sincere Obedience afterwards, they should be restored to the Favour of God; and after Death, to that Life and Happiness, which in their State of Innocence was promised to them, without tasting of Death.

And

And when we consider that our *first* Parents, now become Sinners, stood in need of an *Atonement*, without which, while under the Displeasure of God, their very Lives must be a Burden; and it being decreed by God, as it afterward appeared, *that without shedding of Blood there was to be no Remission of Sin*; We do therefore conclude, that at this Time, God did appoint *Sacrifices*, or Sin-offerings, to make an Atonement for the Soul, and to foreshew that Sacrifice of Jesus Christ (which we now Commemorate) until he should be offered in behalf of them and all their Posterity.

And this appears from what follows in the next Chapter of *Genesis*, where we find *Abel* by Faith, that is, believing and depending upon this Ordinance of God, for the Remission of Sins, until the promised Redeemer should come, we find him offering a *Sacrifice* which was acceptable to God, that is, a *Sin-offering*, which his Brother not doing was rejected.

But here take Notice, and remember, that these *Sacrifices* could not take away Sin, but only thro' Obedience to the Ordinance of God, and thro Faith in the Promised Seed.

They were indeed very instructive and proper to lead Sinners to Repentance and Amendment of Life, when they saw, that

their Sins could not be forgiven, but by the Death of an innocent Creature, bleeding and dying before their Eyes, to make an Atonement for their Sin.

— And as all good Men before the Coming of Christ did most religiously keep up the Remembrance of the Promised Seed, and obtained the Pardon of their Sins, and Acceptance with God, upon offering Sacrifices thro' Faith in a Redeemer which was to come. — So all Christians, since the coming of that Redeemer, are obliged, as they hope for Pardon, and Favour from God, to keep up the Remembrance of God's great Mercy, in sending us a Redeemer, and of what that Redeemer has done to save us, and this in the Manner which He himself hath ordained.

Now that you may be more sensible of and thankful to God for this His infinite loving Kindness, and that you may be fully convinced of the Necessity, and Blessing of a Redeemer — consider that our Saviour and Redeemer came not until Man had been tried in all Conditions — in a State of Innocence — under the Government of his own Reason — and under the Law given by Moses — all which Methods of Providence, thro' the perverse Will of Man, had been rendred ineffectual for the Amendment of the World. — Notwith-

standing

standing which, such was the Goodness of God, that He sent after all, *his own beloved Son*, to take our Nature upon him, and to assure Mankind of the tender Love which he had for his poor Creatures, which were ruining themselves, without perceiving the Danger they were in.

This was the *Promised Seed*! — Promised to *Adam*, as he that should break the Serpent's Head, or the Power of the Devil. — Promised to *Abraham*, as He, in whom all the Nations of the Earth should be blessed. — Promised to the People of *Israel*, as that *Prophet*, whom they should hear and obey at their Peril — Lastly, Promised to *David*, as one whose Kingdom should have no End.

And now this Promised Redeemer being come, He first shew'd by his own Example, recorded in the Gospel, how Men must live, so as to please God. — And the Law of Nature, as well as the Law of *Moses*, having thro' Sin been much obscured and prevented, he explained them, and gave us such other Laws and Rules, as were absolutely necessary to mend our Nature, to restore us to the Image of God, to keep us from Backsliding, and to fit us for Heaven and Happiness.

And because in the Decrees of God, without shedding of Blood, there could



*be no Remission of Sin ; and it being impossible that the Blood or Life of any other Creature, or of any mortal Man, could take away the Guilt and Punishment due to Sin—Our gracious God, both to give to Mankind the greatest Token of His Love, and at the same Time, to shew how great His Hatred to Sin is, by the Greatness of the Punishment it required, He sent his own Son to be the Propitiation for our Sins, and to take off the just Displeasure which He had declared against Sinners.*

And His Son (blessed for ever be His Goodness) knowing how dreadfully sad the Condition would be of all such, who should live, and die under the Displeasure of God, and what unconceivable Happiness they would deprive themselves of, He therefore, moved with Compassion for so great a Calamity, undertook to obtain their Pardon. In order to this, He clothed Himself with our Flesh, that as *Man*, He might suffer what our Sins had deserved, and as He was the *Son of God*, He might make a full and suitable Satisfaction to the Divine Justice, offering himself a *Sacrifice*, for the Sins of the whole World ; and for the Joy of delivering so many Millions of Souls from Misery, He endured *the Death of the Cross*, and all the Afflictions



tions leading to it, which you find recorded in the Gospel.

And by this worthy *Sacrifice*, all Mankind are restored to the Favour of God, and put into a Way, and State of Salvation, God having for his Son's Sake promised to pardon all such as shall repent, and forsake their Sins, and bring forth Fruits meet for Repentance.—As also to give his Holy Spirit to all such as shall sincerely desire him.—And lastly, to make them eternally happy after Death, if during this Short State of Tryal, which is designed to mend our corrupt and disordered Nature, they endeavour to observe the Rules which he has given them, and which are absolutely necessary to make them capable of Heaven and Happiness.)

Stop here a while,—and adore the infinite Goodness of God, who did not overlook lost Mankind, but sent his Son to redeem us.

He might in strict Justice have required Men to have lived up to the Law of *Nature* and *Reason* given in the State of Innocence, on Pain of being for ever separated from his Presence; But instead of that, He has been graciously pleased to accept of our sincere, tho' imperfect Obedience,

and

and of our sincere Repentance when we have done amiss, and return to our Duty. Consider this seriously—And you cannot but express your Thankfulness after some such Manner as This.

## The PRAYER.

**B**lessed be God for ever for this Instance of His Love to fallen Mankind, in committing the Care of His unhappy Creatures to no less a Person than His own Son——We are not worthy of all the Mercies which thou hast shewed thy Servants——Grant, O God, that this wonderful Love may not be lost upon me: But that knowing my sad Condition by Nature, I may be truly convinced of the Necessity and Blessing of a Redeemer, and that I may with an Heart full of Gratitude, join with thy Church in giving our devoutest Thanks to thee, and in keeping up the Remembrance of what thy Blessed Son has done and suffered for us, to whom

whom with Thee and the Holy Ghost  
we do all Honour, Praise, and Thanksgiving,  
for ever and ever.

S E C T II.

*The End and Institution of  
the Lord's Supper.*

**S**T. Paul concludes his first Epistle to the  
Corinthians, with this remarkable Di-  
rection,——*If any Man love not the Lord  
Jesus, let him be Anathema, Maranatha;*  
that is,——let him be separated from your  
Communion, as one under the Displeasure  
of God, and without a timely Repentance,  
in no Possibility of being saved—Nothing  
being more grievous in the Sight of God,  
Than for a Sinner to slight the greatest  
Instance of his Mercy that ever was offer-  
ed to Man, as well as the only Means of  
his Salvation.

To prevent this, and to hinder Sinners  
from forgetting this Token of God's infi-  
nite Love, which they are but too apt to  
do,

do, and to fix the Love of Jesus Christ more surely in our Hearts, He himself hath taken Care that his Love and Mercy should throughout all Generations be remembered. He did therefore ordain this Sacrament as a Memorial of our Redemption, and of his Love for us——As a Pledge to assure us of it, and as an outward Means, and Sign of testifying, as well as increasing our Love to him.

The holy Apostles of Christ, who were present when He first administered this Sacrament, give us the following Account of its End and Institution.

They signify to us in the first Place, that *this Sacrament* was ordained by Christ, the same Night in which he was betrayed, and after they had observed the *Passover*, which had been ordained to preserve the Memory of their great Deliverance from the Bondage of *Egypt*, and which did prefigure, and was a Prophecy of a much greater Deliverance which *Jesus Christ* was to be the Author of, not only for them but for all Mankind.——

Which Prophecy was surprizingly fulfilled by that People, without knowing what they were a doing, when they crucified Jesus Christ, *the true Paschal Lamb*, the very *same* Month, the very *same* Day of the Month, and the very *same* Hour of the



the Day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now after, the *Paschal Supper*, as the apostles relate it,——*Jesus Christ* took bread, and blessed it, and brake it, and gave to his Disciples, saying, *Take, eat, This my Body which is given for you ; This in Remembrance of Me : He took also the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of This, for this is my Blood of the New Covenant, which is shed for you, and for many, for the Remission of Sins ; This do, as oft as ye shall Drink it, in Remembrance of Me ; or as oft as ye shall eat this Bread, and Drink this Cup, ye do shew the Lord's Death till he come.*

In Obedience therefore to this Command of *Jesus Christ*, who has delivered us from a much greater Bondage than that of *Egypt*——The Christian Church keeps up the Memory of his Love, his Sacrifice, and his Sufferings and Death, after this solemn Manner.

First as an Acknowledgement that our Lives, and all that we eat or drink to preserve them, are owing to the Bounty of God, we present upon his Table, by the Hands of his own Minister, a Portion of his Creatures, the best we have for the Support and Comfort of our natural Life, namely  
*Bread*



*Bread and Wine*—After this, the *Bread* and *Wine* are consecrated, the *Bread* broken and the *Wine* poured out, to represent the Death of Christ, whose Body was broken, and whose Blood was shed for us.

And by the *Consecration*, the Spirit of God descended upon them, these Creatures of Bread and Wine, become in *Power* and *Effect*, tho' not in *Substance*, the *Body and Blood of Christ*;—And are now no longer to be considered as outward Signs only, but as Things endowed with a Power to produce great, and spiritual Effects upon the Souls of all worthy Receivers.—Even as the *Brazen Serpent* in the Wilderness, altho' but a Piece of common Brass, yet when sanctify'd by the Blessings of God, it did effectually save all such as looked upon it with *Faith* and *Obedience*.

After this, the *Minister of God*, as the *Steward* of Christ's Household, applies these Blessings to every Person who receives this Sacrament, in this devout Prayer—*The Body and Blood of Christ, which were given and shed for Thee, preserve thy Body and Soul unto everlasting Life.*

And we may be assured of it, that this Sacrament will be to every worthy Communicant, what the *Tree of Life* would have

have been unto *Adam* and *Eve* in *Para-*  
*ise*.—And that as they, had they conti-  
 nued obedient, would have been in no  
 Danger of temporal Death; even so we,  
 while we feed on this Bread, now endue  
 d with a Life-giving Spirit, and live as  
 we ought to do, are in no Danger of  
 Death eternal.

These being *Pledges* to assure us, that  
 as certainly as Bread and Wine do nour-  
 ish our Bodies, so do these, seal to us all  
 the Benefits which *Jesus Christ* hath pur-  
 chased for us, by his Sacrifice and Death.

And when any *Christian* does wilfully,  
 and for want of Faith, deprive himself of  
 this spiritual Food, he falls, as our *first*  
*Parents* did, into a State purely natural,  
 and destitute of the Means of Grace and  
 salvation.

For the Happiness of the World, and  
 of every Soul in it, depends upon the Sa-  
 crifice of Christ, of which we are bound  
 to keep up the Remembrance after this  
 solemn Manner.

That whenever we pray for any Favour  
 or Blessing, we may remember to do it in  
 his Name.—That whenever we are so un-  
 happy, as to have done any Thing which  
 may displease God, we may remember to  
 pray to be forgiven for Christ's Sake.

For

For God grants whatever we ask, and which he sees to be for our Good, when we ask in *Faith*, that is, in *his Son's Name*, and therefore the Church concludes all her Prayers in these most prevailing Words,—*For Jesus Christ's Sake.*

In one Word, we do by this Sacrament keep up a continual Correspondence with our Lord in Heaven, and hold Communion with him, and with all the Members of his Body which receive Nourishment, and Growth from Him, as the Branches from the Tree in which they are grafted, and from which when they are separated they can bear no Fruit, and are only fit to be burned.

And as every Christian is obliged, at the Peril of his Soul, to observe it, so the Duty must be such, as every one, even the most unlearned may understand, if it is not his own Fault.

And so indeed it is; For as an *Israelite* under the Law, being obliged to lay his *Hand* upon the *Head* of his Sacrifice, confessing his Sins, and laying them as it were upon that Creature,—as he did easily understand, that this was to shew him, that Death was the due Reward of Sin, that this ought to humble him before God, and to give him the greatest Abhorrence of Sin, which could not be pardon'd but by

, and by the Loss of the Life of an innocent creature.

Tame As this was plain to the meanest *Israelite*,  
 ll be even so the most unlearned Christian, when  
 ds,—he considers that our Lord Jesus Christ  
 became a Sacrifice for us, and that on  
 Him all our Sins were laid,—on Him who  
 with knew no Sin!—he will easily understand  
 how sad our Condition was, which requir-  
 ed such a Sacrifice,—That this therefore  
 ought to humble us,—To lead us to Re-  
 pentance, —To make us fearful of offend-  
 ing God,—And to abhor those Sins which  
 cost *Jesus Christ* his Life, before God could  
 prevail'd with to pardon them.

He will also easily understand, that the  
 Love of Christ, and the Remembrance of  
 his Death, ought to be very dear to us;  
 and that the oftner we remember it, in  
 the manner he ordained, the more Graces  
 we shall receive from God—The firmer  
 will be our *Faith*, the surer our *Pardon*,  
 and the more comfortable our *Hopes* of  
 meeting Him, not as an *Enemy*, but as a  
*Friend*, at whose *Table* we have been so  
 often entertained.

And now if you have consider'd what  
 you have read with any Degree of Atten-  
 tion, you will pause a while,—until you  
 have express'd your Gratitude for this

Mercy,



Mercy after some such manner as the following.

## The PRAYER.

**O** JESUS, who hast loved us, and washed us from our Sins, and purchased us by thy own Blood.

— And didst ordain this Sacrament, in order to secure us to thy self, by a grateful Remembrance of what thou hast done and suffered for us, make me truly sensible of thy Love, and of our sad Condition, which did require such a Sacrifice.

May I always receive this Pledge of thy Love, — The Offers of Mercy, Pardon, and Grace, tender'd to us in this holy Ordinance, with a thankful Heart, and in Remembrance of Thee, our great and best Benefactor; in Remembrance of thy holy Example. — Of thy heavenly Doctrine. — Of thy laborious Life. — Of thy bitter Passion and Death. — Of

thy



thy glorious Resurrection—Of thy As-  
 cension into Heaven—and of thy com-  
 ing again to judge the World.

And may I never forget the Obligation  
 thou hast laid upon us, to live as be-  
 comes thy Disciples, and to forsake every  
 Course of Life contrary to thy Gospel.  
 ———— O Lord, to love us,  
 and by thy Grace vouchsafed in this Or-  
 dinance, cause us to love Thee with all  
 our Hearts. *Amen.*



### SECT. III.

*How a Christian ought to  
 prepare himself for this  
 Sacrament.*

**A**S the above Account of this holy  
 Ordinance is easy to be understood,  
 even by the most unlearned Christian; so  
 the Preparation requir'd is such, as will  
 neither puzzle the Understanding, nor bur-  
 den the Memory, nor take too much  
 of

of the Time of those that are engaged in the most necessary Employments of Life.

The Church had regard to all her Members, when she gave this short and plain Direction to such as prepare to go to the Lord's Supper.

That they examine themselves whether they repent them truly of their former Sin,—stedfastly purposing to lead a new Life,—have a lively Faith in God's Mercy through Christ,—with a thankful Remembrance of his Death,—and be in Charity with all Men.

Now forasmuch as all Christians, who are capable of examining themselves at their own Consciences, are bound as they hope for Salvation through Christ, to go to this Sacrament: And because young People are often at a Loss how to examine themselves upon these several Heads——He follows a few plain Directions, which they that can read, should read with Care; and they that cannot, if they have a true Concern for themselves, will find some good Christian, who will be glad to read it to them, and do a Work which must be well pleasing to God.

the first Head on which you are to  
Examine yourself, is concerning your  
REPENTANCE.

BY what you have already heard con-  
firming *the Fall of Man*, you understand  
how all Men became subject, and prone  
to Sin; and you cannot but feel it to be  
so by sad Experience.——And we are as-  
sured, and this by the Spirit of God, that  
without a sincere Repentance no Man must  
expect to be saved.

Now by *Repentance* you are to under-  
stand a Man's condemning himself, for  
having done any Thing displeasing to God.  
——Either such Things as God has for-  
bidden, to keep us from ruining ourselves,  
—He by omitting such Duties as he has com-  
manded, in order to fit us for Happiness  
when we die.

So that if either the *Fear* of God's Dis-  
pleasure, or a *Love* of him who has been  
good to you, will weigh with you, you  
will most heartily condemn yourself for  
every Thing you have done contrary to  
his Will and Command.

You will also beg him most earnestly, to  
forgive you what is past, and you will  
pro-

promise and resolve, through his Grace and Help, not wilfully to offend Him again.

And lastly, you will not forget to pray for his Grace every Day of your Life without which your best Resolutions will come to nothing.

This is *that* Repentance, concerning which you are required to examine yourself before you go to the Lord's Supper.

Most People, 'tis true, are ready to own that they are Sinners, and cry, Lord, forgive us; and this too often without any great Concern, or Purposes of Amendment.

But this you will not think sufficient when you seriously consider that the End and Punishment of Sin is not to be seen in this Life.

If therefore you stand in any Fear of the Judgment of God, set yourself seriously to consider your past Life; see whether you have not lived, or do not now live in any known Sin or evil Habit.

Lying for Example——or Swearing——  
Drinking——or filthy Talking——Or Unclean-  
cleanness——Of keeping loose and profane  
Company——Of following unwarrantable  
Pleasures and Diversions, or of leading  
idle, useless, sinful Life.

If this hath been your Case, resolve to break off all these, and all such like evil

Ways

Ways so displeasing to God; condemn your  
self for having so desperately broke the  
Commands of one who can destroy both  
Body and Soul in Hell.—Consider the  
Vows that are upon you,—and despise not  
the Goodness and Forbearance of God,  
which is designed to lead you to Repen-  
tance.

If you ask when you are to begin this  
necessary Work (if it is not already begun)  
the Answer is short—The very Moment  
you ask the Question—And this because,  
you find an Unwillingness in your self  
to set about it now.—That Unwillingness  
will every Day increase, very probably  
you will never Repent, unless God by his  
Judgments, or by the Sight of Death,  
shows you your sad Error, when it may  
be too late to be of any real Use to you.

Now if these Considerations affect your  
Heart, as sure they will; if you have any  
Regard for your Salvation, represent your  
Desires to God in some such Words as  
these following.

## *The PRAYER.*

**B**lessed be God, who by his Grace,  
and by the Voice of his Church,  
hath called me to Repentance, dis-  
cover to me, O thou Searcher of Hearts,  
C the



the Charge that is against me, that I may know and confess, and forsake the Sins I have fall'n into.—Give me that true Repentance to which thou hast promised Mercy and Pardon, that I may amend where I have done amiss, and that Iniquity may not be my Ruin.—*Amen.*  
 O blessed Advocate, who ever livest to make Intercession for us, I put my Cause into thy Hands; let thy Blood and Merits plead for me, and by thy mighty Intercession procure for me the Pardon of my past Offences.—That thou mayest say unto me, as Thou didst unto the Penitent in the Gospel.—Thy Sins are forgiven—so that I may go with a quiet Conscience to thy Holy Table  
*Amen.*

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Concerning the Purposes you are to make of leading a New, that is a CHRISTIAN Life.

IN the first Place, take especial Notice that God accepts of our *Repentance*

I may his Condition only, that we may afterwards glorify him by an holy Christian Life.

And as he delivered the People of *Israel* from Bondage, not that they might do what was right in their own Eyes, but that they becoming an *holy Nation*, might be an Honour to their Deliverer.—*Deut.* xix. 5.—Even so *Christ* hath redeemed us from the Bondage of Sin and Satan, that he might redeem us from this present evil World, and purify unto himself a *People zealous of good Works*——And as the former perished, that is, such as did not answer the End of their Deliverance, so most surely shall we do, if we do not obey our Redeemer.

Your Duty to *God*, your *Neighbour*, and *yourself*, you have known from a Child—be assured of it, you will meet with Temptations from the *Devil*, the *World*, and your own *corrupt Heart*, both to neglect and transgress the Commands of *God*.

It will be absolutely necessary therefore that you arm yourself betimes, both with *holy Resolutions*, and with this *holy Ordinance*, which you are preparing to go to, that you may be able, through the Grace of *God*, to go on in the Way of Salvation.

*Your Duty to God is—To believe in him, to Fear, and to Love him with all your Heart, and Soul; forasmuch as you stand indebted to him for all you have or value, or hope for in this or the next Life.*

Do but consider how you would behave yourself, if you were but half so much obliged to any Man on Earth,—How dearly would you *love* him?—How often would you *think* of him?—How would you strive to *please* him?—How would you be grieved, if you should be so unhappy as to offend him?—How soon and earnestly would you beg his Pardon, to be restored to his Favour?

Now if you thus love God, it will appear in such Instances as these: You will have a very great Regard for every Thing that belongs to him.—You will not use his *Name* to any idle or wicked Purpose.—You will religiously observe the Days consecrated to his Honour and Service.—You will carefully attend the *House* and *Worship* of God.—And behave yourself with Reverence and Devotion while you are in his Presence.—You will hear his *Word* with Attention, and have a great Regard for his *Ordinances*, and for the *Persons* whom he hath appointed to administer them.

If you truly *fear* God, you will part with any thing as dear as a *right Hand*, or a *right Eye*, rather than provoke Him, who can destroy both *Body and Soul in Hell*.

If you believe Him to be the *Fountain of all Good*, you will *pray* to him daily.

—And if you *put your whole Trust in God*, it is your *Duty* to do,——you will en-

deavour to be *pleased* with all his Dealings with you.—You will never *murmur* at

the Ways of his Providence, nor suffer your Heart to *fret against the Lord*.——

and especially you will never attempt to better or secure your Condition by any

evil Ways. Believing assuredly that God can, and will make you full Amends in the

next Life, for what you want or suffer in this, in Submission to his Will.

Lastly, Your Duty is to be *thankful to God*. The Way to be so is to look upon

every *Mercy* you receive as the Gift of God. Every *Danger* you Escape, as owing

to his Care and Providence. Every good Thought, every good Purpose, every Occa-

sion of doing Good, as the Effect of his good Spirit.

Think and act, and purpose thus—And it will be as natural to thank God, for all

the Dispensations of his Providence, as it is for you to beg any Blessing from him

which you stand most in need of.

Stop a while—until you have considered these Things, and until you have express'd your Sense of them in this following Prayer.

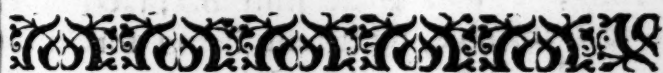
## *The PRAYER.*

**T**HIS is indeed the first and great Command, to love Thee, O God with all our Heart ; for on this depends our Salvation. But even this must be the Gift of thy Grace——For this Grace I now apply to thee, to make my Love and Fear of Thee the governing Principle of my whole Life——That I may always do what I believe will please thee——That I may carefully avoid what I know will offend thee——And that I may live as having Thee the constant Witness of my Thoughts, Words and Actions.

Give me a stedfast Faith in thy Words and Promises ; a firm Trust in thy Power.——Let the Fear of thy Justice keep me from Presumption, and a Sense of thy  
Good



Goodness from Despair——Defend me from all those bewitching Snares which destroy our Love for Thee; from worldly Cares; from all sensual and sinful Pleasures; from evil Company; from foolish Diversions, and from every thing that may make me forget, that Thou alone art worthy to be feared and loved: Grant me these Mercies for thy Son Jesus Christ his Sake——Whose Love and Death we are going to commemorate. *Amen.*



Your Duty to your NEIGHBOUR and YOURSELF.

THIS is the *second great Command*, and will require the most solemn Resolutions you can make before you go to the *Lord's Supper*.

Consider therefore whether you can sincerely resolve as follows:

I dare not, I will not be indifferent *how* I lead my Life——I know *what* God has commanded me, and I purpose sincerely to do it.

I will in the first Place be obedient to the lawful Commands of my *Superiors*, and especially to *those who watch for my Soul*.—I do sincerely purpose in all my Dealings to remember the Command given me by my Saviour—*Thou shalt love thy Neighbour as thyself*—And therefore I will make a Conscience of doing the *least Wrong* to any Man—Of using any *Deceit* or *Fraud*, or *Oppression*; or of taking Advantage of the *Ignorance*, *Mistakes*, or *Necessity* of my Neighbour! knowing assuredly, that he who wrongs his Neighbour, does the greatest Injury to himself.—And if at any Time I am convinced that I have done him any Wrong, I will make him Satisfaction as far as I am able, without being forc'd by Law—*To do unto others what I would they should do to me*.

To this End, I will endeavour to live *peaceably* and *charitably* with all People.—Avoiding all *Malice* and *Revenge*, and *Evil-speaking*, and *Contention*, as much as possibly I can.—And I will speak the Truth at all Times, and especially when I am called to my *Oath*, whether it be *for* or *against* my worldly Interest.

As to the *Duty* I owe to myself I am convinced that,—my first and great Concern ought to be—To take Care of my own Soul.

I do therefore stedfastly purpose to lead a serious Life, as one under the Sentence of Death ought to do——To be *Sober, Temperate and Chaste*; that when I die, I may be admitted into the Paradise of God, where no unclean Thing must enter.

To this End, I resolve to keep a Watch over my self, that I may avoid all such company, such *Pleasures and Diversions*, which may make me lose the Remembrance of Death, and the Account I must give.

I will endeavour to be content with my Condition, not coveting what is another Man's, neither envying the *Prosperity*, nor taking Pleasure in the *Calamities* of my Neighbour.

And forasmuch as a Life of *Idleness and Luxury* is hateful to God, I will strive to do my Duty in the State of Life, in which his Providence has placed me; not flattering my self that I *do no Evil*, when I *do no Good* in my Generation,——lest the Sentence upon the unfruitful Tree be passed upon me,——*Cut it down why cumbereth it the Ground?*

These Duties I will endeavour to perform as a Proof of the Love and Reverence I bear to God, who is so good as to accept of my Repentance, and a sincere, tho' imperfect Obedience.

And if thro' *Weakness, Temptation, sudden Surprise*, I shall be so unhappy to forget any of these Resolutions, and fall into Sin, I will, as soon as I perceive I beg God's Pardon, and be more careful for the Time to come.

Now if your Conscience can witness for you, That you piously purpose to live after this Manner, you may safely go to the Lord's Table, and the Blessing of God will go along with you.

Go no farther till you have considered these Purposes again, for they are to be the Purposes of your Life, and of every Day of your Life.

And then address yourself to God,—that thro' his gracious Assistance, they may make the most lasting Impression upon your Mind.

## *The* PRAYER.

**G**Racious God, who hast given us Precepts, and an Example to walk by, let the Remembrance of them be always seasonably present with me.—Give me Grace to practise them  
consci-

conscientiously,——To reverence my  
 Betters, and all that are in Authority  
 ——And especially to such as are or-  
 dained to pray for, and to bless us in thy  
 Name,——Let my Love for Thee,  
 and for my Neighbour, keep me from all  
 Acts of Injustice, or Injury to his Body,  
 or good Name,——Let me never wilful-  
 ly vex or trouble him——Never  
 covet what is his or envy his Prosperity.  
 ——May I ever be ready to help and  
 comfort all such as are in Distress.——  
 Give me Grace to be faithful in all  
 Things committed to my Trust——  
 That I may never pervert Truth and  
 Justice.——Never propagate Slander,  
 or raise evil Reports, nor ever tempt  
 others to sin——Give me the Spirit  
 of Temperance and Chastity, and grace  
 that I may never provoke Thee by any  
 Instance of Uncleanness to shut me  
 out of Heaven, where no unclean Thing  
 can enter ; but give me Grace to  
 to order my Conversation, that I may  
 encourage others to live as becomes  
 the



the Gospel of Jesus Christ ; for whose Sake I beg to be heard. *Amen.*



THE next Thing you are to enquire into, is, whether you have a *lively Faith* in God's Mercy thro' Christ.

Now because so very much depends upon our having such a *Faith*—The Holy Ghost has given us all the Arguments—All the Assurance—That our Hearts can desire.

*God so loved the World, that he spared not his own Son* (saith the Apostle) *but gave him up for us all.*—Rom. viii. 32.—Can there be a greater, a surer Pledge of the Love of God for his poor Creatures?—He made him to be Sin (that is a Sin-offering)—He delivered him to Death in our Stead—Can we after this doubt of, or distrust the Mercy of God?

Observe the Method St. Paul takes to confirm our Faith, by giving us the strongest Proofs of our Acceptance with God—God, saith he, commended his Love to us, in that, while we were Enemies, we were reconciled to Him, by the Death of his Son—much more being reconciled, we shall be

who *saved by his Life.*—Rom. v. 10.—What  
 y we not after this hope for from God?  
 In short, Jesus Christ has redeemed us  
 om the Curse of the Law.—*Thro' him*  
 have Peace with God.—Rom. v. 1.—  
 his is the only Foundation of our Faith,  
 r Hope, and Confidence——He is our  
 nquire sacrifice, our Mediator, our Advocate; the  
 Faith knowledge of which ought to remove all  
 occasions of *Despair* and *Fear*, from the  
 s up displeasure of God.

Holy Indeed, if we should attempt to go to  
 ts—God, without an Interest in Christ, we  
 s canould hope for nothing but to be rejected;  
 but when we go to him, as *redeemed* by  
 pared his own Son—And represent to him, as  
 0 but we do in the Holy Sacrament, what he  
 2.—as done and suffered for us, we approach  
 e of him as entirely reconciled to us.

ires? But then you must remember that he  
 Sin gave himself for us, and hath redeemed us  
 h in from the Power of the Devil, for this End,  
 , or that he might *purify* unto himself a Peo-  
 ple consecrated to his Service.—Consecrate  
 s to therefore yourself to Jesus Christ, and with  
 ong- faithful *Abraham* stagger not at the Pro-  
 d—mises of God, but go to this Sacrament  
 us, with a full Assurance of Faith, that God  
 vere will pardon your Sins, and give you all  
 his the Graces you shall stand in need of,—  
 hall Only remember *that this Faith itself* is the  
 be Gift

Gift of God, and must be prayed for, for Christ's Sake, which you may do after this Manner:

## *The PRAYER.*

**I** Beseech Thee, O God, by that Love which moved Thee to give thine own Son for lost Mankind, give me a Faith in thy Promises for his Sake, as firm as thy Word, on which my Faith is grounded——And let me never presume upon thy gracious Promises, without sincerely endeavouring to perform the Conditions on which they were made, and without being zealous of good Works, for which we were redeemed——May the Remembrance of my Saviour's Love, and of thy great Mercy, be ever seasonably present with me, to keep me from Despair, and may my Faith in thy Promises support me at the Hour of Death——May my Redeemer be my Refuge, his Blood, and Merits plead for me, that I may have my

my Lot and Portion, with those whom he hath purchased with his most precious Blood. *Amen.*

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Whether you have a thankful Remembrance of Christ's Death, is the next Thing you are to enquire into.

NOW this will always bear some Proportion to the Sense you have of the *Evil* he has delivered you from, and the *Blessing* he has by his Death procured for you:

Consider therefore yourself as a *poor, sinful, lost, undone* Creature, without a *Redeemer*——Consider what that Redeemer has done for you.——What he did, and what he suffered when he took upon himself to answer for the Sins of Men.

Consider that he was the Son of God, that *He had done no Wrong, neither was Guile found in his Mouth*; notwithstanding this, being to answer for Sinners, He was treated and punished as a Sinner deserves to be—He was *despised!*—*Set at nought!* *Persecuted and rejected* by his own People, whom he came to redeem!

He

He was *betrayed* by his own Disciple: *falsly accused*! *Unrighteously condemned*! — *Unmercifully scourged*! — Had a Murderer preferred before him! — Was crucified as a *Malefactor*; and in the very midst of his Torments, was most inhumanly Reviled!

Consider the Reason of all this—It was not only to satisfy the Justice of God for the Sins of Men, and to procure their Pardon upon their Repentance and future Obedience; but also to shew Mankind, what Treatment *Sin* and *Sinners*, who have rebelled against their Maker, do deserve. — And to teach us when God orders or permits us Sinners to undergo such Indignities and Afflictions, in this our State of Tryal, that we ought to take our Cross patiently, as our Redeemer did; and be content, and even pleased to fulfil the Will of God, in following his Example *in his Sufferings* in this Life, that we may be Partakers of his Glory in the next.

In the next Place, consider the Blessings which Jesus Christ hath by his Death obtained for us—He hath delivered us from the great Power which the Devil had over Mankind, by procuring us Grace to resist and overcome him. He hath prevailed with God—To overlook the Unthankfulness of our Nature,—To pardon our  
greatest



to the LORD'S SUPPER.

41

greatest Offences upon our true Repen-  
tance,—And we being by his Death  
reconciled to God, have, for his Sake, free  
Liberty to apply to him, as a *Child* to a  
*Father*, for what we stand in need of.

He has also obtained for us the Assist-  
ance of an Almighty Spirit, to enable us  
to know, and to do what is necessary to  
fit us for Heaven and Happiness.—And he  
has prevailed with God, that these shall  
be our certain Portion, if we are not want-  
ing to ourselves.—In one Word, Jesus  
Christ has entirely freed us from all Fears  
of what may come hereafter, if 'tis not  
purely our own Fault.

The most unlearned Christian may know  
what is required of him, the greatest Sin-  
ner may depend upon Pardon on his Re-  
pentance, the weakest Christian may de-  
pend upon all necessary Assistance, and  
the meanest Christian is sure not to be over-  
looked.

By all which you may perceive what  
Thanks you owe to God for your great  
and good Redeemer, and for what he has  
done and suffered for you.—Which you  
will do well to express in some such Man-  
ner as this.

The

*The PRAYER.*

**G**IVE me leave, O God, to mention before thee the Death of thy Son, and the infinite Blessings I have received thereby——Add this to all thy Favours, I beseech Thee, that I may never forget the Mercies——Never forget to be thankful for them——But that I may preserve the Remembrance of them in the Manner which he hath ordained——I thank Thee, O God, for that Word in which Thou has caused these Mercies, and his Example, to be recorded——Make me truly sensible of that Love which brought him down from Heaven.——And how sad our Condition was, which required such Sacrifice——May I learn by his Patience, Humility, Self-denial, and Resignation, what Virtues are most acceptable to thy Divine Majesty——And may I take him for my Lord, and Master, and

Teacher

Teacher, and Example, and Dedicate my  
self to Thee, and to thy Service, for his  
Sake. *Amen.*

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The last Enquiry you are to make, is,  
whether you are in Charity with all  
the World.

CONCERNING which take especial no-  
tice, that the two great Ends of this Ordi-  
nance mentioned in Scripture are——The  
first, to keep up the Remembrance of  
Christ's Death till his coming again—The  
second to be a solemn *Token* of our *Commu-  
nion* with Jesus Christ, and of our *Union*  
and *Charity* with all his Family.

To this End, He has ordained, that as  
all Christians, *high and low, rich and poor,*  
shall make up one Body, of which he is the  
Head——And one Family, of which he is  
the Master—So they shou'd all eat at one  
Table, of one Bread, as a Sign of that  
*Love, and Peace, and Friendship, and Readiness*  
to help one another, as Occasion shall  
require, and as Members of the same Body  
will naturally do.

And indeed your Acceptance with God,  
will very much depend upon your hearty  
Good-will for every Christian.

There-

Therefore you must take especial Care lest there be any Person with whom you are not at Peace—whom you cannot forgive and pray for, and do him all the Good that can in reason be expected from you—That you be disposed to make Satisfaction to any Person that has been injured by you, or who may have taken just Offence at your Words, or Actions, this being a Duty which Jesus Christ himself has commanded, *Matth. v. 23.* And that you be ready to forgive every Person who may have injured you, as you expect Forgiveness of God—Remembring the dreadful Sentence mentioned in *Matth. xviii. Thou wicked Servant, I forgave thee all thy Debt, shouldest not thou have had Compassion on thy Fellow-Servant, even as I had Pity on thee? And the Lord was wroth, and delivered him to the Tormentors.*

And lastly, you are to take Care that you love, not in *Word* only, but in *Deed* and in *Truth*, That is, that you do Good, as well as give good Words, and relieve Jesus Christ in his poor Members.

And believe it for a certain Truth, that a charitable and forgiving Temper is not near so beneficial to any Body as to him that hath it, *it being more blessed to Give than to Receive,* and to Forgive

than

man to insist upon Satisfaction for Injuries  
and Wrongs done to us. *St. John xv. 12.*  
This being so necessary a Grace, you  
will not fail to beg of God most earnestly  
to vouchsafe it you.

## The Prayer.

**T**HIS is my Commandment, that  
you love one another as I have  
loved you——Hear, O my Soul,  
what thy Saviour has commanded thee,  
——He who loved us, and gave him-  
self an Offering and a Sacrifice to God  
for us.

May this thy Love, O Jesus, be the  
Motive and Pattern of my Love and Cha-  
rity for all Mankind,——Where this  
hath not been my Practice, I implore  
thy gracious Pardon, and beseech thee  
to fortify my Soul against all the Sug-  
gestions of Satan, or my corrupt Nature,  
and blind Passions.——That I may al-  
ways be prepared to go to thine Altar,  
with the same charitable Dispositions with  
which I desire and hope to die.

Thou,



Thou, O Jesus, madest thine Enemies thy Friends, by laying down thy Life for them ;—Be thou my Advocate with God for Grace, to follow thy Heavenly Charity and Example, that I may overcome Evil with Good ; that I and all the Members of thy Family may love as Brethren—That we may always meet at thy Table as sincere Friends, and part with true Love and Affection, as become thy Disciples. *Amen.*

BY this Time you see the *Reason* of this Institution, the *Necessity*, as well as the invaluable *Blessing* of observing it religiously, and the Manner of preparing your self for it as often as you shall have an Opportunity,

And remember that the oftner you look into the State of your Soul, in order to go to this Ordinance, the less Trouble you will have to make your Peace with God when you come to die ; and the less Danger you will be in, of falling into a State of Sin and Security, which has been the Ruin of an infinite Number of Souls.

Besides

Besides this, you will have the greatest Comfort of Life, when you perceive that you are still growing in Grace, and tending to that Perfection which must fit you for Heaven.

On the other Hand, if you turn your Back upon this Ordinance, it must be because you will not be at the Pains to understand your *Duty*, your *Interest*, and your *Danger*.

You have not consider'd that there is no *Pardon*, no *Grace*, no *Salvation*, to be hoped for, but by pleading with God what his Son hath done and suffer'd for us, and in the Manner he has ordained.

And if you will consult your own Conscience, it will tell you, That some of these are the true, tho' most wretched Causes of your Contempt of this Command of your Saviour's.

Either you live in some known Sin, or ungodly Way of Life, which you cannot resolve to forsake — Or you are not willing to renew your Vows made in Baptism — Or, which is generally the Case, — You have no real Concern for your Soul, only you delude yourself with some faint Purposes, and Hopes that some Time or other you will become a new Man.

In

In the mean Time you are guilty of *Sin* too like *the denying the Lord that bought you*.—You bring an evil Report upon an Ordinance of Christ, as if it were not worth observing.—You harden wicked People in their Infidelity and Neglect of their Salvation, by calling yourself a Christian, and living like a Heathen, in the Contempt of one of the greatest Means of Salvation.—You live in a State in which all your Prayers, whether publick or private, whether for yourself or for others will all be rejected.

In short, you provoke God every Day more and more to withdraw his Grace,—To leave you to your own corrupt Way of Living, till you have filled up the Measure of your Sins, and prepared for yourself a Sentence not to be heard without trembling,—*I tell you that none of those Men that were bidden shall taste of my Supper*.—The Marriage Supper of the Lamb is in Heaven.

How great then must the Sin of *those* be who neglect to administer, and of *those* who turn their Back upon this Ordinance upon which our Salvation depends? *It being the Blood of Christ which must cleanse us from all Sin*.—1 Joh. i. 7.

AFTER

**A**FTER all, this is not to encourage any Person to go to the Lord's Supper without a *Wedding-Garment*, without a due *Regard* to the *Duty*.—For a Man may go so unworthily, as to receive *Judgment* instead of a *Blessing*.—For Example, —*Such* as live in any known Sin unrepented of, —*Such* as are not sincerely resolved to live, and be governed by the known Laws of the Gospel, —*Such* as live at Variance with their Neighbours, without being willing to be reconciled, —*Such* as have done Wrong, and will not make Satisfaction as they are able, — Lastly, *Such* as go out of mere Custom, without considering the *End* or *Benefit* of this Ordinance, and return to their usuall sinful Liberties, as soon as the Service is over.

All such ought to know, that they went unworthily ; and if they have any true Concern for their Souls, they will consider better, and lay themselves under stricter Obligations, before they go again to the Lord's Supper.

But then let them not, at the Peril of their Souls, deal deceitfully, and make this a Pretence, of neglecting to go to this Ordinance for the future ; lest they provoke God, — *to leave them to themselves,*

D

which

50 *A short* INTRODUCTION

which is one of the greatest Judgment that can befall them.

On the other Hand, let not any well meaning Christian be discouraged, with *Fears* of having gone unworthily to the Lord's Supper, and so forbear, because they do not find all the *Benefit*, and *Change* wrought in them which they hoped for; but let them consider, that *State of Holiness* and *Perfection*, is not to be expected at once, but by *Degree*, and as we make good Use of the Grace which the Holy Spirit from time to time vouchsafes us.

A good Christian not being *one*, who has no Inclination to Sin, but *one*, who thro' the Grace of God, immediately checks, and suffers not such Inclination to grow into evil Habits.

God, who knows our Infirmities, will accept our *sincere Endeavours*, tho' attended with *Imperfections*, and *Backsliding*, provided we condemn ourselves for them, and strive to amend.

And let us remember for our Comfort that Jesus Christ himself pronounced his Disciples (the *Traitor* excepted) to be *clean*, that is, qualified, to receive the Sacrament, which he was going to administer to them, altho' he knew them



## to the LORD'S SUPPER. 51

be subject to very great *Failings* and *Infirmities*, which soon appeared, when they all forsook him, contrary to their solemn Promises; but this they repented of, and were forgiven by their compassionate Redeemer.

If therefore you love God, and your Neighbour, *tho' not so fervently* as you could wish,—If you have a real Desire of being better, than at present you find yourself to be,—If the Fruits of the Holy Spirit, *tho' in a very low Degree*, do appear in your Life,—Lastly, if you do daily pray for God's Graces, that you may in his good Time, be what he would have you to be, and do not live in any known Sin, —By no Means forbear to go to this Ordinance, as often as you have an Opportunity, and depend upon God's Blessing, and an Increase of his Graces.

## The Prayer.

**G**RANT, O God, that I may never draw down thy Judgments upon myself, either by turning my back upon this Ordinance, or by going to it without Thought,

and unworthily. May thy Mercy pardon what is past, and give me Grace for the Time to come, to consecrate my Life to Thee, and to embrace every Occasion of remembering my Redeemer's Love, and thereby securing thy Favour, and my own Salvation; and if it be thy Will, grant that I may always find such Comfort and Benefit in this Ordinance, as may encourage me to observe it, with Joy unto my Life's End.

Give me leave to recommend to thine infinite Mercy, the miserable Condition of all such as neglect so great Means of Grace and Salvation. Awaken all Christian People into a Sense of this Duty — Open their Eyes, and correct their Mistakes, that they may be convinced that this is the only Means of making their Peace with Thee, and of rendering their Persons and their Prayers acceptable to thy Divine Majesty, thro' Jesus Christ our Lord. *Amen.*

EVERY

**E**VERY well disposed Christian, after he has thus far prepared himself for this Sacrament, will endeavour to keep the Thoughts of his Duty, and the Blessings he hopes for, warm in his Heart, until the Time of receiving.

Some of *the following Scriptures*, and Meditations upon them, may thro' God's Grace answer that End; nor will they take up too much Time, because some or more of them, as Occasion offers, may be devoutly used in the midst of Business.

Rev. iii. 17. *Thou say'st I am rich, and have need of nothing, and knowest not that thou art Wretched, and Miserable, and Poor, and Blind, and Naked.*

This is the sad Condition to which, as Sinners, we are subject, and it is thy Mercy, O God, that any of us are sensible of it. Preserve me, I beseech Thee, from that *Blindness* which would hinder me from seeing my own Misery, and from that *Pride*, which would keep me from acknowledging it before Thee, who alone can help me. O give me a true Sense of the *Maladies* I labour under, and help me for thy Mercies Sake, and for the Sake of Jesus my Redeemer.

*Psal. li. The Sacrifice of God is a broken Spirit, a broken and contrite Heart God will not despise.*

But most unfit is mine to be to God presented, until I have obtained his Pardon for the many Sins, by which it has been defiled.

*Jer. iii. 12. I am merciful, saith the Lord, and I will not keep Anger for ever, only acknowledge thine Iniquity, that thou hast transgressed against the Lord thy God.*

I do acknowledge my Sin unto Thee, O God, and mine Iniquities will I not hide; I do therefore implore thy Pardon, and plead thy gracious Promise, with full purpose of Heart, never again to return to Folly.

*Jer. xvii. 9. The Heart is deceitful, and desperately wicked, who can know it?*

I cannot, indeed, answer for my own Heart; but there is no Work, O Lord, impossible with Thee; in Thee I do put my Trust, let me never be put to Confusion—Keep it ever in my Heart what an evil Thing, and bitter, it will be to forsake the Lord.

*1 John iii. 8. He that committeth Sin (who abandons himself to live in known Sin)*

Sin) is of the Devil—is under his Power and Government,

Preserve me, gracious God, from so fatal a Blindness, to chuse Satan for my Lord and Governour, instead of thy Blessed Son, who laid down his Life to redeem us from the dreadful Tyranny of the Devil.

John ii. 25. *This is the Promise that he hath promised us, even Eternal Life.*

How infinitely good is God, to give us so great Encouragement to save ourselves from Ruin! Give me, I beseech Thee, a firm Faith in this Promise, that no Fears may terrify me, no Pleasures may corrupt my Heart—No Difficulties may discourage me from serving Thee.

Matth. xvi. 24. *If any Man will come after me, let him deny himself, and take up his Cross and follow me.*

O my Saviour! who pleased not thy self, but tookest upon Thee the Form of a Servant, let me not profess to follow Thee, without endeavouring to follow the blessed Steps of thy most holy Life. Thy Patience, Meekness, and Humility,——Thy great Disregard for the World, its Pleasures, Profits, and all its Idols——Thy sensible Concern for the Miseries of Men——Thy



Unweariedness in doing Good—Thy Constancy in Prayer, and Resignation to the Will of thy Father——Let me part with any Thing as dear as a *right Hand*, or a *right Eye*, rather than not follow Thee.

Matth. vi. 24. *No Man can serve two Masters,—Ye cannot serve God and Mammon.*

May I never set up any *Rival*, O God, with Thee, in the Possession of my Heart; may I never attempt to reconcile thy Service with that World *which is Enmity with Thee*,—Give me, I beseech Thee, the *Eyes of Faith*, that I may see the World, what in Truth it is;—The Danger of its *Riches*,—The Folly of its *Pleasures*,—The Multitude of its *Snares*,—The Power of its *Temptations*,—its *deadly Poison*, and certain Danger of drawing my Heart from the Love of Thee.

Matth. xxii. 37. *Thou shalt love the Lord thy God with all thy Heart—And thy Neighbour as thyself.*

O that the Love of God *may be the commanding Principle of my Soul*, and that I may have this comfortable Proof of his Love abiding in me, that I study to please him, and to keep his *Commandments*—That my Love to my Neighbour  
may

may be such as God hath commanded, that I may give and forgive, and love as becomes a Disciple of Jesus Christ.

1 John iii. 14. *Ye know that we have passed from Death unto Life, because we love the Brethren.*

What it is to love my Neighbour as my self; Thou, O Lord, hast taught me in thy holy Word——Never to *Wrong* or *Deceive* him.——Never to *grieve* him, or without a Cause to *create* him Trouble,——Never to treat him with *Contempt* and *Scorn*,——Never to be *pleased* with his *Misfortunes* and *Faults*——But to *rejoice* in his *Happiness*, and *help* him in his *Wants*——Give me, O Lord, this Proof of my having passed from Death unto Life.

Gal. iii. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*——That is, he was treated as one under the Curse of the Law, *Deut. xxi. 23.*

Blessed God, How great was our *Misery*? How great was thy *Mercy*? when nothing could save us from Ruin, but the Death of thy Son—I see by this, how hateful Sin is to Thee——Make it so to me, I beseech Thee——May I never flatter myself that thy Mercy will spare me, if I

58 *A short* INTRODUCTION

continue in Sin, when thou sparedst not thine own Son, when he put himself in the Place of Sinners—May I never provoke thy Justice,—May I never forget thy Mercies, and what thy Son has done for me.

Tit. ii. 4. *He gave himself for us, that He might redeem us from all Iniquity, and purify unto himself a People zealous of Good Works.*

Blessed be God, that I was united to this People by *Baptism*, grant that I may never disgrace Thee, or my Christian Profession, by an ungodly Life—O Thou, who hast redeemed us from Sin and Death, cause me to understand, to value, and ever remember thy great Love, and to shew that I do so by a Life consecrated to thy Service.

2 Tim. ii. 12. *If we deny him, he also will deny us.*

How many deny Thee, O Jesus, without *Thought*, and without *Dread*? Do they know what they do, who *lightly* turn their Backs upon this Ordinance? Who make a Mock of Sin, which cost Thee thy Life?—Who are ashamed of Thee, and of thy Gospel, out of regard to Men?—Who by their unchristian Lives do renounce thy Service?—Do they consider what

what it is to be denied by Thee?—That it is to have no Interest in thy Death, thy Merits and Mediation, Gracious God, deliver me from this dreadful Sin and Judgment.

St. Matth. xxvi. 35. Peter said, Tho' I should die with Thee, yet will I not deny Thee.

Preserve me, Gracious Lord, from a presumptuous Opinion, and Dependance on my own Strength, without the Aids of thy Grace; let me see in this sad Instance, my Weakness without thy Assistance, and my Ruin without thy Help.

St. Luke xxii. 61. And the Lord turned and looked upon Peter, and Peter remembered the Words of Christ—and went out and wept bitterly.

O Jesus, look upon me with the same Eye of Compassion whenever I shall do amiss, that I may see my Fault, and forthwith return to my Duty—Let this Instance of thy Mercy be our Comfort, since so great and repeated a Crime did not exclude this Penitent from thy Mercy; but let not this make us fearless of offending Thee, lest we never repent,

St.

St. Luke xxii. 3. *Then entred Satan in to Judas, and he communed with the Chief Priests, how he might betray him unto them—and they covenanted to give him Money, &c.*

If I should provoke Thee, O God, by resisting thy Holy Spirit, to leave me to my own natural Corruption, and to the Power of Satan, I see in this wretched Man, what Wickedness I am capable of.—Lord God *abandon* me not to my own Choices—*Shut* my Heart against that Covetousness, which was the Root of so great a Sin. *Keep me from presumptuous Sins, lest they get Dominion over me, and secure me under the Conduct of thy Holy Spirit, for Jesus Christ's Sake.*

Exod. xvi. 16. *Thou shalt not appear before the Lord empty; every Man shall give as he is able, according to the Blessing of the Lord thy God, which he has given thee.*

Shall I appear before Thee, O God, worse than a Jew?—Can I give any thing to thy Poor, but what I have received from Thee? How can I say that I love Thee much, if I give sparingly to them, whom thou hast appointed in thy Place to receive our Alms? Give me an Heart, O God,



God, to give according to thy Blessing upon me, and as I expect thy Blessing upon myself and Substance.

I Pet. iv. 10. *As every Man hath received the Gift, even so minister the same one to another as good Stewards.*

O God, who hast taught us, that we are all but *thy Stewards*,—Keep me, I beseech Thee, from the great Injustice of defrauding *thy Poor* of their Right,—Give me Grace to moderate all my vain Desires and Expences, that I may have to give to them that need,—And that the Measure of thy Blessings to me, may be the Measure of my Charity to others.



THAT

**T**HAT you may profit by the following Assistance, be advised to read the *Communion Service*, with the *Directions*, and *Meditations*, some time before you go to the Sacrament, that you may attend to every Part of the Publick Service without Distraction.

Whenever you have Time for your Private Devotions, let them be so *short*, that no Body may be disturb'd by you.

And if instead of *repeating* the Prayers, and other Parts of the Service after the *Minister*, as the Manner of too many is, to the Disturbance of such as are near them; if instead of doing so, you would secretly say *Amen*, at the End of every Petition, you would find this the very best Way to keep your Mind intent upon your Devotions.

If any *Person* who is ordained to Administer the Sacrament, shall think fit to cast his Eye upon this Book, I would beseech him to consider seriously, how many Communicants there are, who have no ordinary Way of coming to the Knowledge of this great Duty, or other Help to their Devotion, besides what the Church has provided for them in this Office; that therefore in Compassion to such, this Service ought to be performed with the greatest *Deliberation*, as well as *Devotion*, that the *Unlearned*, who are generally the greatest Number, may be *assisted*, as well as *instructed*.

**T.H.**



THE  
ORDER DIRECTIONS  
FOR AND  
Administration OF THE  
MEDITATIONS.  
Lord's Supper.

First Rubrick.

**S**O many as  
intend to be  
Partakers  
of the Holy  
Communi-  
on, shall signify their  
Names to the Curate  
at least some time the  
Day before.

Se-

**I**T is with great  
Reason that the  
Church has given  
this Order, there-  
fore do not neglect  
it.

You will have the  
Comfort of knowing,  
either that your Pas-  
tor hath nothing to  
say against you—Or  
if he has, you will  
have the Benefit of  
his Advice, and a  
good

## Second Rubrick.

*And if any of those be an open and notorious evil Liver, or have done any Wrong to his Neighbour by Word or Deed, so that the Congregation be thereby offended; the Curate having Knowledge thereof, shall call him, and advertise him, that in any wise, he presume not to come to the Lord's Table, until he has openly declared himself to have truly repented, and amended his former naughty Life, that the Congregation may thereby be satisfied, which before was offended; and that he hath recompensed the Parties to whom he hath done Wrong, or at least declare himself*

to

good Blessing will attend their Obedience.

If you are conscious to yourself, that your Pastor should not know it, that your Life has been such as hath given Offence or Scandal to your Christian Profession, do not go to the Sacrament, until you have given some plain Proofs of your Repentance, and purpose of leading a new Life.

But then, as you hope for God's Grace and Mercy, do not put off the doing of this one Moment; least you provoke God to leave you yourself; for then you never will repent.

The Lord's Supper being a Sacrament and Token of Reconciliation and Friendship

to be in full purpose  
to do, as soon as  
conveniently may.

Th'ird Rubrick.

The same Order  
shall the Curate use  
with those betwixt  
whom he perceiveth  
Malice and Hatred  
to reign; not suffer-  
ing them to be Par-  
takers of the Lord's  
Table, until he know-  
eth them to be recon-  
ciled.

And if one of the  
Parties so at Va-  
riance, be content to  
forgive from the Bot-  
tom of his Heart all  
that the other hath  
repassed against him,  
and to make Amends  
for that he himself  
hath offended; and  
the other Party will  
not be perswaded to  
godly Unity, but  
remain still in his

Fro-

Friendship with God  
and Man, such as  
will not forgive the  
Injuries they have  
received, nor make  
Satisfaction for the  
Injuries they have  
done to others, must  
not presume to go to  
the Lord's Table, lest  
they receive a Curse,  
instead of a Blessing.

But then such  
would do well to  
consider, that while  
they are under these  
bad Dispositions, they  
are at Enmity with  
God as well as with  
their Neighbour, and  
therefore are not  
qualified, even to  
ask, much less to  
hope for any Fa-  
vour from him,——

There being no Mer-  
cy for him, who will  
not shew Mercy to  
his Neighbour,——

This being an ex-  
press Condition of  
our



Forwardness and Malice; the Minister in that Case, ought to admit the penitent Person to the holy Communion, and not him that is obstinate, provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrick, shall be obliged to give Account of the same to the Ordinary within fourteen Days after at the farthest; and the Ordinary shall proceed against the offending Person according to the Canon.

#### Fourth Rubrick.

The Table at the Communion time having a fair white Linnen Cloth upon it, shall stand in the Body of the Church, or

our Peace with God, Mat. vi. 15.

And we should always remember, that He that loveth not his Brother abideth in Death, 1 John i. 14.

It is God who saith this, and dare we delay to be at Peace with our Neighbour even one Day, if we can help it.

It may so happen that you did not know that the Sacrament was to be administered, until you saw the Communion Table covered, however, if you have been a constant Communicant before, do not turn your Back upon the holy Ordinance, but say to your Heart—I will most gladly close with this blessed Communion.

the Chancel, where of remembering the  
morning and Even-Death of my Redem-  
g Prayers are ap-er.  
inted to be said,  
and the Priest stand-  
g at the North-side  
the Table, shall  
y the Lord's Pray-  
, with the Collect  
ollowing, the People  
neeling.

When the Minister begins, lay aside all  
other Books, and attend to the Ser-  
vice of the Church, than which there  
never was provided a better Help to De-  
votion.

OUR \* Father, which art in Hea-  
ven ; Hallowed be thy Name.  
Thy

\* The LORD'S PRAYER should always be said  
with the greatest Deliberation and Devotion ; And  
specially at this Time, when we beg of God  
the Bread which must nourish us unto Life Eter-  
nal, and all the Graces necessary to obtain that in-  
valuable Blessing.

Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven; Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

### *The Collect.*

**A** L MIGHTY God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid; cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name, thro'

Because the Love of God will make all his Commands easy, and to be obeyed with Chearfulness; we therefore beg of Him to purify our Hearts by Faith, that we may Love and Fear him, and keep his Commandments, upon which all our Happiness depends.

We see with what great Judgment these *Commandments* were appointed to be read in this Service, since by the Law is the Knowledge of Sin: And

thro' Christ our Lord.  
Amen.

Rubrick.

Then \* shall the  
Priest, turning to the  
People, rehearse dis-  
tinctly all the Ten  
Commandments, and  
the People still kneel-  
ing, shall after every  
Commandment ask God  
Mercy for their Trans-  
gression thereof, for  
the Time past, and  
Grace to keep the  
same for the Time to  
come, as followeth.

And when we are  
convinced in our own  
Conscience that we  
have not kept a Law  
which is Holy, Just,  
and Good, we shall  
then see the NEED  
and the BLESSING  
of a REDEEMER,  
and how earnestly  
we ought to beg  
God, for his Sake,  
to have Mercy upon  
us, and to incline our  
Hearts to keep these  
Laws.

\* When it is considered how many People there  
are, who have no other Way of coming to the  
Knowledge of their Duty, it will appear with what  
great Reason the Priest is required to read these  
Commands of God distinctly; and how religiously this  
Rubrick ought to be observed.

Ob-

## OBSERVATIONS and DEVOTIONS

**THAT** you may obey the following Commands of God with Chearfulness, you ought to be firmly perswaded,—That God who standeth in no need of our Obedience and Service, hath given us these Laws merely for our good, to restrain the Disorders we are subject to, and to hinder us from ruining ourselves.

Consider these Commands in this View and as they are the Effect of the great Love of God for his poor Creatures, else you will look upon them as a Burden and obey them with an unwilling Mind.

Prepare therefore, to hear them with an Attention and Reverence suitable to Him, whose Commands they are, and then you will be more sensible what a Blessing it is that Jesus Christ hath by his Death deliver'd us from the Curse and Punishment due to those that break them. Having prevailed with God to accept of our Repentance, and to enable us by his Grace to observe them better for the Time to come.

Com

Law  
have  
obsc  
effec  
the  
God  
awa  
all  
and



Communion.

Observations, &c.

Minister.

**G**OD spake  
these Words  
and said, I  
am the Lord thy  
God: Thou shalt  
have no other Gods  
but Me\*.

People.

Lord have Mercy  
upon us, and incline  
our Hearts to keep  
this Law.

Mini-

**W**HEN you con-  
sider how apt e-  
very Man is to have his  
Idols—Something which  
he Admires, or Loves,  
or Feels, or Trusts in,  
or Adores more than  
the God who made and  
redeemed Him, you will  
see the Reason and the Ne-  
cessity of this Command,  
and will most heartily beg  
of God, to keep you  
from such Idolatry, and  
that you may love Him  
with all your Heart, and  
above all Things.

The

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\* The Law of Nature and right Reason, being the  
Law of Man in the State of Innocence, would still  
have been a sufficient Guide, had it not been much  
obscured, and almost blotted out, and render'd in-  
effectual, by the Transgression of our first Parents, and  
the Wickedness of their Posterity. It was then, that  
God republished these Laws by *Moses* in Writing, to  
awaken Men, and to be a standing Witness against  
all such as would not consult their own Consciences,  
and the Law written in their Hearts,

## Communion.

## Observations, &amp;c.

*Minister.*

Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands in them that love me, and keep my Commandments.

*People.*

*Lord, have Mercy upon*

The Prowess of all Nations to the vile Idolatry of making and worshipping Images, and the Creatures they represent, shews the absolute Necessity of the Authority of God to prevent so great a Sin and Contempt of the Divine Majesty, and the Judgments that would follow.

At the same Time God has given us the greatest Encouragement to obey this, and all his Commands, assuring us that both we, and our Childrens Children, shall reap the Blessing of our Obedience.

Happy

of the LORD'S SUPPER. 7  
Communion. Observations, &c.

upon us, and incline  
our Hearts to keep  
his Law.

*Minister.*

Thou shalt not  
take the Name of  
the Lord thy God in  
vain : for the Lord  
will not hold him  
guiltless that taketh  
his Name in vain.

*People.*

Lord, have Mercy  
upon us, and incline  
our Hearts to keep  
his Law.

*Minister.*

Remember that  
you keep holy the  
Sabbath-day. Six  
days, shalt thou La-  
bour, and do all  
that thou hast to do ;  
but

Happy is it for this  
World, that Men are re-  
strained (as far as a Com-  
mand, and the Fear of  
God and his Judgment  
will restrain them) from  
profaning his Name :  
idle and wicked Purpose  
—Were it not for this  
all Reverence for Oath  
and for God himself  
would be lost among  
Men.

When we consider  
how backward we are  
to learn our Duty, how  
apt to forget it, and  
unwilling to put it in  
Practice, we cannot  
but acknowledge the  
Necessity and Kindness  
of

but the Seventh Day is the Sabbath of the Lord thy God, in it thou shalt do no Manner of Work, thou, and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattle, and the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day: Wherefore the Lord Blessed the Seventh Day, and Hallowed it.

People.

*Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

*Mi-*

of this Command— which obliges every Man who loves and fears God to keep one Day Seven Holy to the Lord in order to preserve Knowledge of the Lord God and his glorious Attributes, and of our Creation and Redemption that we may Fear, Love, and adore him we ought to do.— The Neglect of this Day commanded from Beginning, having, in Probability, been the Cause of that deplorable Estate of Ignorance and Idolatry in the Heathen World; as it has been of very remarkable Judgments upon many those among Christians that have profaned the Day.

of the LORD'S SUPPER. 75  
Communion. Observations, &c.

*Minister.*

Honour thy Father and thy Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

*People.*

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

*Minister.*

Thou shalt do no Murder.

*People.*

Lord have Mercy upon us, and incline our Hearts to keep this Law.

The infinite Mischiefs occasioned by Undutiful Children, by Rebellious Subjects, by Unfaithful Servants, and by the little Regard had to those that watch for our Souls, shews the great Goodness of God, who in order to prevent these Evils, hath given this Command, with a Promise of an especial Blessing to such as obey it,

Men must be abandoned to all Inhumanity, who do not acknowledge the great Mercy of God, in forbidding us, upon Pain of his Displeasure, to shorten our own or other Men's Lives, by Violence, Intemperance, or by such evil Usage as may make their Lives miserable, and a Burden to them.

*Mini-*

*E a*

*If*



Communion.

Observations, &amp;c.

*Minister.*

Thou shalt not  
commit Adultery.

*People.*

*Lord have Mercy  
upon us, and incline  
our Hearts to keep  
this Law.*

*Minister.*

Thou shalt not  
Steal.

*People.*

*Lord, have Mercy  
upon us, and incline  
our Hearts to keep  
this Law.*

*Minister.*

Thou shalt not  
bear False Witness

If the Sins of Whoredom,  
Impurity and Unclean-  
ness, and that Luxury,  
Drunkenness, and Sloth,  
which leads to them, had  
not been forbidden by God  
himself, the World would  
have set light by them,  
and, as bad as it is,  
would have been much  
more wicked.

Every one, whose  
Rights and Properties, have  
been invaded by Violence  
or Fraud or Injustice, or  
Thievery, do easily see the  
Reason, and Goodness, and  
Necessity of this Law of  
God; and therefore ought  
to pray most earnestly  
that it may be religiously  
observed by themselves  
and others.

Evil-disposed People  
being capable of doing  
the greatest Mischief  
to the Estates, Reputa-  
tions, and Lives of their  
Neighbour, by false

a-

Communion.

Observations, &c.

gainst thy Neighbour.

People.

Lord have Mercy  
upon us, and incline  
our Hearts to keep  
his Law.

Minister.

Thou shalt not  
covet thy Neighbour's  
House; thou shalt not  
covet thy Neighbour's  
Wife, nor his Servant,  
nor his Maid, nor his  
Ox, nor his Ass, nor  
any Thing that is his.

People.

Lord, have Mercy  
upon us, and write  
all these thy Laws  
in

Oaths, and lying Stories,  
God hath most mercifully  
consulted the Good of  
Mankind by a Law for-  
bidding them, at their  
Peril to ruin themselves,  
and others, by such wick-  
ed Ways.

The Wisdom of God  
and his Goodness to us,  
appears in this Command,  
—— Laying a Restraint  
upon the very evil Desires  
of our Hearts, because  
this is the Source and  
Spring of all Manner of  
Wickedness.

By this Law, He  
shews us that all our  
Thoughts are known to,  
and will be judged by  
Him, at the great Day.

# The ADMINISTRATION Communion.

*in our Hearts we be-  
seeb thee.*

WHOEVER considers the sad Effects of Mens Disobedience to these Laws, in the Lives of Idolaters, common Swearers, Profaners of the Lord's Day, Undutiful Children, Rebellious Subjects, Murderers of Mens Lives and Reputations, Whoremongers, Thieves, Perjured Witnesses, and covetous Persons, and the Judgments that attend them, will have Reason to bless God, who has given us Rules to live by; and will most earnestly beg him to write and keep them in their own, and all Mens Hearts.



Communion.

Observations, &c.

Rubrick.

*Then shall follow  
one of these two Col-  
lects for the King, the  
Priest standing as be-  
fore, and saying,*

*Let*

SO great are the Blessings of a righteous and peaceable Government, that we are Commanded, in an especial Manner, to pray for Kings, and for all that are in Authority; for Them first, that re-  
membering

Communion

Observations, &c.

*Let us pray.*

**A** L MIGHTY  
God, whose  
Kingdom is  
everlasting, and Pow-  
er infinite; have Mer-  
cy upon the whole  
Church, and so rule  
the Heart of thy  
chosen Servant George  
our King, and Go-

membring they are in  
the Place of God, they  
may endeavour to pro-  
mote His Glory whom  
they represent, defend the  
Persons and Rights of Men  
and punish evil Doers ac-  
cording to the Tenor of  
these Laws; and second-  
ly, for Our Selves, that  
we may obey our Gover-  
nors out of a Principle of  
Conscience, and in Obedi-  
ence to God.

vernor, that he (knowing whose Mi-  
nister he is) may above all Things seek  
thy Honour and Glory; and that we,  
and all his Subjects, (duly considering  
whose Authority he hath) may faithfully  
serve, honour, and humbly obey him,  
in Thee, and for Thee, according to thy  
blessed Word and Ordinance, through Je-  
sus Christ our Lord, who with Thee,  
and the Holy Ghost, liveth and reigneth  
ever one God, World without End. A-  
men.

E 4

Or;

Or,

**A**lmighty and everlasting God, we are taught by thy holy Word, that the Hearts of Kings are in thy Rule and Governance, and that Thou dost dispose and turn them as it seemeth best to thy Godly Wisdom; we humbly beseech Thee to dispose and govern the Heart of George thy Servant, our King and Governour, that in all his Thoughts, Words, and Works, he may ever seek thy Honour and Glory, and study to preserve thy People committed to his Charge, in Wealth, Peace, and Godliness. Grant this O merciful Father, for thy dear Son's Sake Jesus Christ our Lord. *Amen.*



\*\*\*\*\*

Communion.

Observations, &c.

Rubrick.

*Then shall be said  
the Collect of the Day.  
And immediately after  
the Collect, the Priest  
shall read the Epistle.  
Then shall be read the  
Gospel; the People  
all standing up. And  
the Gospel ended, shall  
be sung or said,*

WE are all required  
to stand up at the Reading  
of the Gospel, to shew that  
we have a very particular  
Respect for, and with Re-  
verence attend every thing  
that was said, or done by,  
or recorded of our most  
Blessed Lord and Master.

**I** Believe in one God the Father Al-  
mighty, maker of Heaven and Earth,  
and of all Things visible and in-  
visible :

And in one Lord Jesus Christ, the  
only begotten Son of God, begot-  
ten of his Father before all Worlds,  
God of God, Light of Light, very God  
of very God, Begotten, not made, be-  
ing of one Substance with the Father,

E 5

by

## 82      *The* ADMINISTRATION

by whom all Things were made: Who for us Men, and for our Salvation, came down from Heaven, And was incarnate by the Holy Ghost, of the *Virgin Mary*, And was made Man, And was crucified also for us under *Pontius Pilate*. He suffered and was buried, And the third Day he rose again according to the Scriptures, And ascended into Heaven, And sitteth on the right Hand of the Father, And he shall come again with Glory to judge both the Quick and the Dead: Whose Kingdom shall have no End.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the Remission of Sins, and I look for the Resurrection of the Dead, And the Life of the World to come. *Amen.*

*Now*

Now you will have Time to say secretly—Lord, increase my Faith—Grant that I may die in this Faith, and in the Communion of thy Holy Church; and be united to Thee, and to all thy Members, by a Faith and Charity that shall never end.

Communion.

Rubrick.

\* *Then the Curate shall declare unto the People what Holy-days, or Fasting-days, are in the Week following to be observed.*

Ru-

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\* The Church having taken Care that her Clergy shall do their Duty, in giving notice of such Holy-days, &c. as are to be observed; every good Christian will endeavour to observe them: not as is the manner of thoughtless People, in Idleness and Intemperance; but in going to Church, and praising God for his Mercies vouchsafed us in Jesus Christ, and for his holy Apostles, by whose Labours we were brought from the Power of Satan unto God.

## Communion.

## Observations, &amp;c.

## Rubrick.

*Then shall follow  
the Sermon, &c.*

If you hear the *Sermon* with a religious Attention, you will be much better disposed to receive the Sacrament worthily.

## Rubrick.

*Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient is his Discretion.*

*Now say secretly,—*  
I will give as I am able, according to the Blessing of the Lord my God which he hath given me. —And when you give your *Alms*, say—Lord, pardon all my vain Expences, and accept of this Testimony of my Gratitude, for what I have received from Thee.

**L**ET your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven, *St. Matth. v. 16*

O Heavenly Father, give us Grace that we may honour Thee both in our *Lives*, and by our *Alms*, and that thou may'st be glorified by those that receive them.

Lay not up for your selves Treasures upon Earth, where the Rust and Moth doth

Magnify the Power of thy Grace, O God, upon us, in freeing our Souls from the Love of *Riches*,

of the LORD'S SUPPER. 85  
Communion. Observations, &c.

both corrupt, and where Thieves break through and Steal: but lay up for yourselves Treasures in Heaven, where neither Rust nor Moth do corrupt, and where Thieves do not break through and Steal. St. *Matth.* vi. 19.

Whatsoever ye would that Men should do unto you, even so do unto them; for this is the Law and the Prophets. St. *Matth.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven. St. *Matth.* vii. 21.

Zac-

*Riches.*—That we may have the greatest Part of our Treasure in Heaven, and that our Hearts may be there also.

May this Rule of Eternal Justice be ever present with me, that neither Self-love, nor Interest, may lead me to transgress it.

Grant, O God, that I may never build my Hopes of Salvation upon an outward Profession only, without a Life of Holiness and good Works.



Communion.

Observations, &amp;c.

*Zaccheus* — stood forth, and said unto the Lord, Behold, Lord, the half of my Goods I give to the Poor; and if I have done any Wrong to any Man, I restore four-fold. *St. Luke* xix. 8.

Who goeth a Warfare at any time of his own Cost? Who planteth a Vineyard, and eateth not of the Fruit thereof? or who feedeth a Flock, and eateth not of the Milk of the Flock? *1 Cor. ix. 7.*

If we have sown unto you Spiritual Things, is it a great Matter if we shall reap your worldly Things? *1 Cor. ix. 11.*

Do

If Thou, O God, givest me Ability, give me a Heart to be both just and charitable, that thou mayest say unto me, as thou didst unto this *Publican: Salvation is come to thy House.*

Shall the Soldier, the Husbandman, and the Shepherd, all have their Wages, and Thy Ministers only, O Jesus, begrudged theirs? God forbid. Vouchsafe unto me, and to all Christians, a better Mind, I beseech Thee.

May the good Spirit of God bless the Heavenly Seed sown by his Ministers, that both they and we may reap the Fruit of their Labour,

Communion.

Observations, &c.

Do ye not know  
that they who mi-  
nister about Holy  
Things, live of the  
Sacrifice? and they  
who wait at the Al-  
tar, are Partakers with  
the Altar; even so  
also hath the Lord  
ordained, that they  
who preach the Gos-  
pel, should live of the  
Gospel, 1 Cor. ix. 13.

He that soweth  
little, shall reap lit-  
tle; and he that sow-  
eth plentifully, shall  
reap plentifully. Let  
every Man do ac-  
cording as he is dis-  
posed in his Heart,  
not grudgingly, or  
of Necessity; for  
God loveth a chear-  
ful Giver, 2 Cor. ix. 6.

Let him that is  
taught in the Word,  
mini-

Since Thou, O Jesus,  
hast ordained this, far be  
it from me to envy, or  
to deprive thy Servants  
of the Rights which Thou  
hast given them.

It will be our own Fault,  
if we reap not a plentiful  
Crop.

“ Let us proportion our  
“ Alms to our Ability, lest  
“ we provoke God to  
“ proportion his Blessings  
“ to our Alms. Bishop  
Beveridge.

There is nothing, O  
God, which we can give

minister unto him that teacheth, in all good Things. Be not deceived; God is not mocked, for whatsoever a Man soweth, that shall he reap, Gal. vi. 6.

to thy Ministers, equal to the Blessings which we receive from them, who minister unto us the Means of Grace and Salvation.

While we have time, let us do good unto all Men; and especially unto them that are of the Household of Faith, Gal vi. 10.

Blessed be God, that I have yet Time; Lord, give me an Heart to do good before the Night cometh, when no Man can work.

Godliness is great Riches, if a Man be content with that he hath: for we brought nothing into the World, neither may we carry any thing out, 1 Tim. vi. 6.

Give me, O God, a pious, and a contented Mind, and for the rest, thy Will be done.

Charge them who are rich in this World, that they be ready to give,

Bless God, ye that have Riches, if he has given

of the LORD'S SUPPER. 89  
Communion. Observations, &c.

give, and glad to distribute, laying up in store for themselves a good Foundation against the time to come, that they may attain eternal Life, 1 Tim. vi. 17.

God is not unrighteous that he will forget your Works and Labour that proceedeth of Love; which Love ye have shewed for his Name's sake, who have minister'd unto the Saints, and yet do minister, Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased, Heb. xiii. 16.

Who so hath this World's Good, and seeth

given you Grace and Power to give them with a liberal Hand, and chearful Heart, without which they will be the Occasion of certain Ruin.

My God, we have nothing but what is thine, and yet thou makest thy self a Debtor to us, for what we give to thy Poor, and to thy Ministers—  
How great is this Goodness!

May our Prayers, and our Alms go up before thee, O God, and graciously accept them for Jesus Christ's Sake.

Thou, O God, canst support all thy Poor with,

## Communion.

## Observations, &amp;c.

seeth his Brother have Need, and shutteth up his Compassion from him, how dwelleth the Love of God in him? 1 *Job.* iii. 17.

Give Alms of thy Goods, and never turn thy Face from any poor Man, and then the Face of the Lord shall not be turned away from thee, *Tob.* iv. 7.

Be merciful after thy Power. If thou hast much, give plentifully: If thou hast little, do thy Diligence gladly to give of that little: For so gatherest thou thy self a good Reward in the Day of Necessity, *Tob.* iv. 8.

He

without our Assistance; but it is *by them* that thou tryest our Faith, and our Love for thee.

Give me, O Lord, a true Compassion for the Miseries of others, that thou mayest have Compassion on me, *at the great Day.*

I thank thee, O God, that thou judgest not by the Gift, but by the Heart, and the Ability, of the Giver, and wilt reward accordingly.



Communion.

Observations, &c.

He that hath Pi-  
ty upon the Poor,  
endeth unto the  
Lord: And look  
what he layeth out,  
it shall be paid him  
again, *Prov. xix. 17.*

Blessed be the Man  
that provideth for the  
Sick and Needy: :  
the Lord shall deli-  
ver him in the Time  
of Trouble, *Psal.*  
*xli. 1.*

To thy Account, O  
God, I place my Charity  
to the Poor thou sendest  
unto me, and I know that  
I shall be no Loser.

Keep me, O God, from  
all idle and vain Expences,  
that I may *always* have  
to give to him that need-  
eth. At the Hour of  
Death, and in the Day of  
Judgment, Good Lord  
deliver me.

Rubrick.

Whilst these Sen-  
tences are in Read-  
ing, the Deacons,  
Church-Wardens, or  
other fit Persons ap-  
pointed for that pur-  
pose, shall receive the  
Alms for the Poor,  
and

You will now have  
the Comfort of sending  
your Alms presented unto  
God by his Minister,  
in order to bring down  
his Blessing upon your  
self, and upon the rest  
of your Substance and  
Labours, according as  
you

## Communion.

## Observations, &amp;c.

*and other Devotions of the People, in a decent Bason, to be provided by the Parish for that Purpose, and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

*you have been a negligent, or a cheerful Giver.*



## Rubrick.

*And † when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient, after which done, the Priest shall say,*

*Let*

*The Priest now, and not till this Time, placeth the Bread and Wine upon the Lord's Table, in the Sight of the Communicants, as a Publick Acknowledgements, that our Lives, and whatever is necessary for their Preservation, is owing to the Gift of God.*

*We*

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† If this Rubrick is not strictly observed, as in many Places it is not, the Intent of the Church is defeated, and a very instructive Circumstance is omitted.

Communion.

Observations, &c.

*Let us pray for the  
whole State of  
Christ's Church mi-  
litant here on Earth.*

We are now going to  
exercise another and most  
extensive Branch of Chri-  
stian Charity towards the  
whole Church of Christ,  
which you should serious-  
ly attend to, that you may  
add (secretly) *Amen* to  
every Petition.



**A**lmighty and ever-living God,  
who by thy holy Apostle has  
taught us to make Prayers and  
Supplications, and to give Thanks for  
all Men; we humbly beseech Thee most  
mercifully to receive these our Prayers,  
which we offer unto thy Divine Majesty,  
beseeching Thee to inspire continually the  
Universal Church with the Spirit of  
Truth, Unity, and Concord; and grant  
that all they that do confess thy holy  
Name, may agree in the Truth of thy  
holy Word, and live in Unity and godly  
Love. We beseech Thee also to save  
and defend all Christian Kings, Princes,  
and

and Governors; and especially thy Servant George our King, that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O heavenly Father, to all Bishops and Curates, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly Grace, and especially to this Congregation here present, that with meek Heart and due Reverence they may hear and receive thy holy Word, truly serving Thee in Holiness and Righteousness all the Days of their Life. And we most humbly beseech Thee of thy Goodness, O Lord, to comfort and succour all them, who in this transitory Life are in Trouble, Sorrow, Need, Sick-

of the LORD'S SUPPER. 95

Sickness, or any other Adversity. And we also bless thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beseeching Thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate, Amen.

Communion.

Observations, &c.

Rubrick.

*When the Minister giveth Warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately pre-*

If you seriously attend to the following Exhortations, or Warnings, you will learn what you ought to do in order to be a worthy Communicant.

And you would do well to read them over again, when you return home, that



*preceding) after the Sermon or Homily ended, he shall read this Exhortation following.*

**D**early \* beloved,  
on—Day next,  
I purpose, through  
God's Assistance, to  
administer to all such  
as shall be religi-  
ously and Devoutly  
disposed, the most  
comfortable Sacra-  
ment of the Body and  
Blood of Christ, to  
be by them received  
in remembrance of  
his meritorious Cross  
and

that you may fix them in  
your Memory, and that  
they may be a *standing*  
*Rule* to go by through  
your whole Life.

Believe it for a certain  
Truth, that such as are  
not religiously disposed to  
go to this Ordinance, are  
unqualified to *Ask* or *Re-*  
*ceive* any *Blessing* or *Fa-*  
*vour* from God.

That therefore you may  
lay hold of every Occasion  
offered you,—Consider  
seriously what you are cal-  
led to.

*First*,—To obey an ex-  
press Command of Jesus  
Christ, by whom alone  
you

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\* When it is considered how many poor Christians there are, who have little or no other means of coming to the Knowledge of this Ordinance, and the manner of preparing themselves for it, but by what they learn from hearing these Exhortations; every Pastor will think himself obliged in Conscience, and as he values the Edification of his Flock, to read these Exhortations *with the greatest Deliberation*, and with an Affection that shall even force the Attention of his Hearers.

of the LORD'S SUPPER. 27  
Communion.

Observations, &c.

and Passion, where-  
by alone we obtain  
Remission of our  
Sins, and are made  
Partakers of the  
Kingdom of Heaven.  
Wherefore it is our  
Duty to render most  
humble and hearty  
Thanks to Almighty  
God our Heavenly  
Father, for that he  
hath given his Son  
our Saviour Jesus  
Christ, not only to  
die for us, but also  
to be our Spiritual  
Food and Sustenance  
in that holy Sacra-  
ment. Which being  
so divine and com-  
fortable a Thing to  
them who receive it  
worthily; and so  
dangerous to them  
that will presume to  
receive it unworthi-  
ly; my Duty is to  
warn you, in the  
mean

you can hope for Sal-  
vation.

To testify to the World  
that you *belong to Him*,  
and to join with his *Fa-  
mily* in order to recount  
and acknowledge the most  
inestimable Blessings which  
he hath purchased for his  
Church,—and to devote  
yourself to him and to his  
Service, who is continu-  
ally interceding for all  
such as go unto God by  
Him.

And very many will be  
the Benefits of embracing  
every Occasion that is  
offer'd you.

You will not easily fall  
into a State of *Sin and Se-  
curity*, being so often put  
in mind of the Danger of  
going carelessly and un-  
prepared.

F

You

Communion.

Observations, &c.

mean Season, to consider the Dignity of that holy Mystery, and the great Peril of the unworthy Receiving thereof; and so to search and examine your own Consciences, and that not lightly, and after the manner of Dissemblers with God; but so that ye may come holy and clean to such an Heavenly Feast, in the Marriage-Garment required by God in Holy Scripture, and be received as worthy Partakers of that holy Table.

The Way and Means thereto is; *First*, To examine your Lives and Conversations by the Rule of God's Commandments; and where-

You hear in what good Preparation consisteth — In confessing your Sins to Almighty God with all Purpose of Amendment of Life. — In exercising the Duty of Charity, in giving and forgiving, — &c,

All which being done in Obedience to the Command of Christ, must needs be acceptable to the Divine Majesty, and, in time, gain you all those Graces which you can desire, or stand in need of.

And for your Comfort Remember that if ye are Prepared, as you ought to be, for this Sacrament you are Prepared for Death, and for a Blessed Eternity.

Consider how many here are, who, to their Sorrow, are deprived of this Mean of Grace and Salvation. — And how many, thro' a most

Communion.

Observations, &c.

wherein soever ye shall perceive your selves to have offended, either by Will, Word, or Deed, here to bewail your own Sinfulness, and to confess yourselves to Almighty God, with full Purpose of Amendment of Life. And if ye shall perceive your Offences to be such as are not only against God, but also against your Neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and Satisfaction, according to the uttermost of your Powers, for all injuries and Wrongs done by you to any other; and being likewise ready to forgive others that have

done unto you the like, and have not repented of them, ye shall not receive the Body of Christ. And ye shall not receive the Cup of Christ, if ye be guilty of any of these things. And ye shall not receive the Body of Christ, if ye be guilty of any of these things. And ye shall not receive the Cup of Christ, if ye be guilty of any of these things.

But still take Care that you go not with an Evil Conscience, as Judas did. — With any bad Design or Malice in your Heart — or while you live, and resolve to die, in any known Sin unrepented of, — or,

Lastly, without fully purposing, thro' the Grace of God, to lead a Life becoming a Christian,

## Communion.

## Observations, &amp;c.

offended you, as you would have Forgiveness of your offences at God's Hand: for otherwise the Receiving of the Holy Communion doth nothing else but increase your Damnation. Therefore, if any of you be a Blasphemer of God, an Hinderer or Slanderer of his Word, an Adulterer, or be in Malice, or Envy, or in any other grievous Crime; Repent you of your Sins, or else come not to that Holy Table; lest after the taking of that Holy Sacrament, the Devil enter into you, as he enter'd into Judas, and fill you full of all Iniquities, and bring you to Destruction

If you should do so, you will provoke God to leave you to your self, and to that evil Spirit, who is continually seeking whom he may be permitted to devour.

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tion both of Body  
and Soul.

And because it is  
requisite that no Man  
should come to the  
Holy Communion,  
but with a full Trust  
in God's Mercy,  
and with a quiet  
Conscience; There-  
fore if there be any  
of you, who by this  
Means cannot quiet  
his own Conscience  
herein, but requireth  
further Comfort or  
Counsel; let him  
come to me, or to  
some other discreet  
and learned Mini-  
ster of God's Word.  
and open his Grief,  
that by the Ministry  
of God's holy Word  
he may receive the  
Benefit of Absolu-  
tion, together with  
Ghostly Counsel and  
Advice, to the quiet-  
ing

Do not despise so kind  
an Offer as the Minister of  
God now makes you, if  
you have any Doubt upon  
your Spirits; the Advan-  
tage being greater than  
you can at present ima-  
gine.

You will give him an  
Opportunity of convin-  
cing you of Sins, which  
perhaps you were not be-  
fore aware of, and which  
may rise up in Judgment  
against you;—or clearing  
up some Doubts which  
might proceed from a  
Disorder'd Mind, or State  
of Health, rather than  
from an evil Conscience.

And do not entertain a  
Thought so Injurious to  
the merciful Promise of  
your Saviour to the Pa-  
rours of his Church, Sr.  
*John* xx. 23. Or imagine  
that the Absolution given  
by his Minister, after he  
F 3 hath

## Communion.

## Observations, &amp;c.

eting of his Conscience, and avoiding of all Scruple and Doubtfulness.

hath inquired into the Motives and Manner of your Repentance, according to the Rules of the Gospel, will be of no avail to the Health of your Soul, and to the Comfort of your Mind.



## Rubrick.

Or, † in Case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation,

Dearly

† No Minister of God must say that he cannot give such a convenient Number as the Rubrick requires to communicate with him, as often as he himself is disposed, until he can truly say, that he has applied to his People more than once, in the Words of the Exhortation following—— And until he has begged of God to touch their Hearts with a Sense of their Duty and Danger, as He promises, and will not fail to do, considering how very much depends upon this sacred and saving an Ordinance.

Communion.

Observations, &c.

**D** Early beloved Brethren, on--I intend, by God's Grace to celebrate the Lord's Supper: unto which in God's Behalf, I bid you all that are here present, and beseech you for the Lord Jesus Christ's Sake, that ye will not refuse to come there-to, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a Thing it is, when a Man hath prepared a rich Feast, decked his Table with all kind of Provision, so that there lacketh nothing but the Guests to sit down, and yet they who are called (without any Cause) most unthankfully refuse

When the *tender Love of God* will not prevail with Christians to consider their Ways, they will learn, from this *Exhortation*, what they must expect from the *Despised Offers of Mercy*.

Say therefore to your self. Why am I so earnestly, so lovingly invited? Why is my *Pastor* so much concern'd for my going to the Lord's Supper?—Is it not because he knows that This is the most acceptable Way of serving God, of securing His Favour, and my own Salvation.

Is it not because he would have me to look into the State of my Soul, as I must do before I go to this Sacrament, that I may not live in the Way of Ruin till I am surpris'd by Death, and utterly unprepared for the Account I must give,

## Communion.

## Observations, &amp;c.

to come, which of you in such a Case would not be moved? Who would not think a great Injury and Wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this Holy Supper, provoke God's Indignation against you. It is an easy Matter for a Man to say, I will not Communicate, because I am otherwise hinder'd with worldly Business. But such Excuses are not so easily accepted and allowed before God. If any Man, say, I am a grievous Sinner, and therefore am afraid to come: wherefore then do ye

Shall my Saviour's, and his Minister's Love and Care be lost upon me? Is this the Way to shew my Thankfulness for the Mercies I hope for on account of His Death?

Is He the Better for my Services? Or do I not indeed serve my self most, when I obey His Commands, and accept of His Invitation?

They that be whole, indeed need not a Physician; But dare I say this of my Case? — When I so sensibly feel the Corruption of my Nature, and how much I stand in need of Help.

Must I be invited, created, compelled to give God Thanks for the greatest Blessing he ever bestowed on Men? — And to lay hold on the only Means of making my Peace with Him?

Do

not

not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned Excuses will avail before God. They that refused the Feast in the Gospel, because they had bought a Farm, or would try their Yokes of Oxen, or because they were married, were not so excused, but counted unworthy of the Heavenly Feast. I for my Part shall be ready, and according to mine Office, I bid you in the Name of God;

Doth it repent me that I was dedicated to God in Baptism?

How should I tremble if I should be required to renounce my Saviour, and all my hopes in his Death?

What can be more like it, than frequently turning my Back upon this Ordinance when I am invited?

How many Tears did it cost St. Peter for saying that he was not Christ's Disciple? Will it be accounted a *less* Crime in me to deny Him in Deed, by refusing to join myself with his Disciples?

What if this should be the *last* Opportunity that God will vouchsafe Me? This having been the Case of many before Me.

*¶* Can



## Communion.

## Observations, &amp;c.

I call you in Christ's Behalf; I exhort you as you love your own Salvation, that ye will be Partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his Soul by Death upon the Cross for your Salvation; so it is your Duty to receive the Communion in Remembrance of the Sacrifice of his Death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great Injury ye do unto God, and how sore Punishment hangeth over your Heads for the same; when ye wilfully abstain from the Lord's Table, and separate from

Can I expect to be Re-  
ceiv'd, after *so many* wilful  
Neglects, when I am com-  
pelled by Death to flee to  
Jesus Christ for Help and  
Comfort when I shall  
most stand in need of it!

Let me consider what  
I am invited to, ——— To  
thank my Saviour for my  
Redemption, ——— To  
engage him to be my Ad-  
vocate with God for my  
Pardon, ——— To declare  
my Love and Charity for  
all Mankind, which he has  
been so good as to redeem,  
——— And to declare  
my Resolutions of Living  
as becomes a Christian.  
'Tis true, I am unworthy  
(and who is not of himself  
unworthy of God's Mercy)  
and so am afraid of going  
unprepared: But then I will  
consider, that these very  
Fears of offending God are  
some degrees of Preparati-  
on; and to refuse when I  
am invited, will but in-  
crease my Guilt.

from your Brethren, who come to feed on the Banquet of that most heavenly Food. These Things if ye earnestly consider, ye will by God's Grace return to a better Mind; for the obtaining whereof, we shall not cease to make our humble Petitions unto Almighty God our heavenly Father.

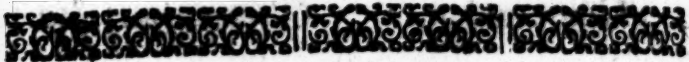
I will therefore go, that I may obtain Grace to be better prepared, every time I have an Opportunity of going to this Sacrament.

### Rubrick.

*At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Priest shall say this Exhortation.*

If you seriously attend to the following *Exhortation*, you will better be able to judge how well you are prepared, — You will see the *Benefits* you may depend on by a worthy Preparation, and the *Evils* you expose yourself to, by going rashly, and out of mere Custom, to this Holy Sacrament.

Dearly



## Communion.

**D**Early beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. *Paul* exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the Benefit is great, if with a true penitent Heart, and lively Faith, we receive that Holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ; and Christ in us; we are one with Christ, and Christ with us :) So is the Danger great if we receive the same unworthily—For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with

*Directions and Devotions.*

*Here say secretly,*  
May it be according to this Word to me; and to every Soul here present,

Suffer us not, O God, to draw these Judgments upon our selves by going presumptuously to thy Holy Table.

divers

divers Diseases and sundry kinds of Death.—

Judge therefore yourselves, Brethren, that ye be not Judged of the Lord; repent you truly for your Sins past; have a lively and stedfast Faith in Christ our Saviour; amend your Lives, and be in perfect Charity with all Men, so shall ye

I am indeed a miserable Sinner, God be merciful unto me.

I believe, Lord, increase my Faith.

be meet Partakers of these Holy Mysteries—And above all Things ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World

Blessed be the Glorious Trinity for our Redemption.

by the Death and Passion of our Saviour, Christ, both God and Man, who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting life. — ad to the End

In these thy Sufferings, O Jesus, I see the Punishment due to Sinners.

that

## Communion.

## Devotions, &amp;c.

that we should alway remember the exceeding great Love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits which by his precious Blood-shedding he hath obtained to us; He hath instituted and ordained Holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort.

To Him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting ourselves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the Days of our Life. *Amen.*

Blessed be thy Holy Name, for this Instance of thy Love and Concern for Sinners, lest they should forget themselves and Thee.

May I never forget this invaluable Blessing.—May I never neglect this way of preserving the Remembrance of it.

Rubrick



Communion.

Devotions, &c.

Rubrick.

*Then shall the Priest say to them that come to receive the holy Communion.*

**Y**E that do truly and earnestly repent you of

I do sincerely repent, and I am sorry for my Sins.

your Sins, and are in Love and Charity with your Neighbours, and

I forgive, as I hope to be forgiven.

intend to lead a new Life, following the Commandments of God, and walking from henceforth

This I purpose by the Grace of God to do.

in his holy Ways? Draw

near with Faith, and take this Holy Sacrament

May it be to mine, and to the Comfort of every Soul here present.

to your Comfort, and

make your humble Confession to Almighty God,

meekly kneeling upon your Knees.

Rubrick:

Communion.

Observations, &amp;c.

Rubrick.

*Then shall this general Confession be made in the Name of all those that are minded to receive the Holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying.*

*This most excellent Form of Confession may be made use of in private, by every one who preparing himself for this Sacrament.*

**A** Almighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedness, which we from time to time most grievously have committed, by Thought, Word and Deed against thy Divine Majesty, Provoking most justly thy Wrath and Indignation against us. We do earnestly repent, and are heartily sorry for these our Misdo-

ings

## Communion.

ings ; The Remembrance of them is  
 grievous unto us ; The Burden of them  
 is intolerable. Have Mercy upon us,  
 have Mercy upon us, most merciful  
 Father ; For thy Son our Lord Jesus  
 Christ's Sake, forgive us all that is past,  
 and Grant that we may ever hereafter  
 deserve and please thee in Newness of  
 Life, to the Honour and Glory of thy  
 Name, thro' Jesus Christ our Lord. *A-*  
*men.*

## Rubrick.

*Then shall the Priest, (or the Bishop be-  
 ing present) stand up, and turning him-  
 self to the People, pronounce this Absolu-  
 tion,*

82

**A**lmighty God, our heaven'y Father,  
 who of his great Mercy hath pro-  
 mised Forgiveness of Sins, to all  
 them that with hearty Repentance and  
 true Faith turn unto him ; have Mercy upon  
 you ;

## Communion.

Devotions, &amp;c.

you; pardon and deliver  
you from all your Sins;  
confirm and strengthen  
you in all Goodness, and  
bring you to everlast-  
ing Life, thro' Jesus  
Christ our Lord. A:

May this Pardon,  
O God, rest upon  
my Soul, and seal  
the Forgiveness of  
all my Sins.

men.

*Then shall the Priest say,*

Hear \* what comfortable Words our Sa-  
viour Christ saith unto all that truly  
turn to him.

**C**OME unto me  
all ye that  
travel and are  
heavy laden, and I will  
refresh you. St. Mat.  
xi. 28.

Make me, O Jesus, truly  
sensible of my sad Con-  
dition, that I may more  
gladly go to thee for  
Help.

So

\* These most comfortable Words should always  
be read with Deliberation, that the People may have  
time to reflect upon them——And to apply them  
every one to the Comfort of his own Soul, and re-  
prevent all unreasonable Fears and Doubts of God's  
gracious Pardon and Acceptance.

Communion.

Devotions, &c.

So God loved the World, that he gave his only begotten Son, to the end, that all that believe in him should not perish, but have everlasting Life. St. Jo. iii. 16.

I believe, Lord increase my Faith, that I may ever Love and Obey Thee, who had'st such Love and Concern for Me, to save Me from perishing.

Hear also what St. Paul saith.

This is a true saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners, 1 Tim. i. 15.

I receive this Truth, O Lord, with a thankful Heart—O let not *that Compassion* be lost upon Me, which moved Thee to come into the World to save Sinners.

Hear also what St. John saith.

If any Man Sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins, 1 Joh. ii. 1.

I have sinned, O Blessed Advocate, and do therefore put my Cause into Thy Hands, that by thy Blood, and Merits, and powerful Intercession, thou may'st procure my Pardon.

After



## Communion.

*After which the Priest shall proceed saying*

*Lift up your Hearts.*

*Answ. We lift them up unto the Lord.*

*Priest. Let us give Thanks unto our Lord God.*

*Answ. It is meet and right so to do.*

*Then shall the Priest turn to the Lord's Table, and say*

**I***T is very meet, right, and our bounden Duty, that we should at all times, and in all places, give Thanks unto Thee, O Lord, Holy Father, Almighty everlasting God!*

*Here shall follow the proper Preface, according to the Time, if there be any specially appointed: or else immediately shall follow*

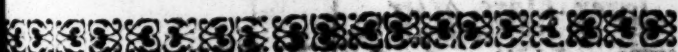
**THERE**

Communion

Directions and Devotions.

**T**HEREFORE, with Angels and Arch-angels, and with all the Company of Heaven, we praise and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord, God of Hosts, Heaven and Earth are full of thy Glory. Glory be to Thee, O Lord most High. Amen.

If this *Form of Praising* the most High God, were oftner in Christians Mouths than it is, it would most certainly render them more worthy both to join in this Service here, and in Heaven, with the Angels of God, hereafter.



Proper Prefaces.

Upon Christmas Day, and seven Days after.

*These short Prayers following may be made use of in your Private Devotions, either in Church, or at Home.*

**B**ECAUSE thou didst give Jesus Christ thine only Son to be born as

**F**ORM in me, O God, by the Power of the same Spirit, all the Graces and Virtues, which thy Holy Son came to teach us, when He clothed

## Communion.

## Devotions.

as at this time for us, who by the Operation of the Holy Ghost, was made very Man of the Substance of the Virgin *Mary* his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.



Upon Easter Day, and seven Days after.

**B**UT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal

Lamb which was offered for us, and

**M**AY that All-powerful Spirit which raised up Jesus our Lord from the Dead, Raise us from the Death of Sin unto the Life of Righteousness; that living in thy Favour, I may die in Peace, and rest in Hope of a blessed Resurrection.

hath

Communion.

hath taken away the Sin of the World,  
who by his Death hath destroyed Death,  
and by his rising to Life again, hath  
restored to us everlasting Life. There-  
fore with Angels, &c.

\*\*\*\*\*

Upon Ascension Day,  
and seven Days  
after.

Devotions.

**T**HRO' thy  
most dearly be-  
loved Son Jesus  
Christ our Lord,  
who after his most  
glorious Resurrecti-  
on manifestly appear-  
ed to all his Apost-  
les, and in their  
Sight ascended up  
into Heaven, to pre-  
pare a Place for us:

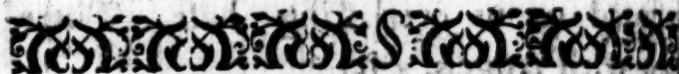
St. John xi. 26.  
*Where I am, there also  
shall my Servant be.*

**G**IVE me, O God,  
such a lively Faith  
in this Promise, as may  
influence my Will, my  
Heart, and Life—That  
devoting myself entirely  
to Thy Service, and fol-  
lowing the Holy Example  
of thy Son, I may, thro'  
his Merits and Mediation,  
be made eternally happy.

that where he is, thither we might also  
ascend,

## Communion.

ascend, and reign with him in Glory.  
Therefore with Angels, &c.



*Upon Whitsunday, and  
six Days after.*

*Devotions.*

**I** H R O' Jesus  
Christ our  
Lord; according to  
whose most true  
Promise, the Holy  
Ghost came down  
as at this time from  
Heaven, with a sud-  
den great Sound, as  
it had been a migh-  
ty Wind, in the  
Likeness of fiery  
Tongues, lighting  
upon the Apostles,  
to teach them, and

**I** Adore thy Goodness  
and Mercy, O God,  
for the invaluable Blessing  
of the Gospel, establish-  
ed in these Nations by  
the Power of the Holy  
Ghost. — May the  
same Good Spirit Sustain  
us, Govern, and Preserve  
this Church. — Keep a  
her Members from the Spi-  
rit of Error and Delusi-  
on. — Guard her Faith  
against the restless At-  
tempts of Satan and his  
Agents, and lead us all  
in the Way of Life Eter-  
nal, through Jesus Christ  
our Lord. *Amen.*



Communion.

to lead them to all Truth, giving them both the Gift of divers Languages, and also Boldness with fervent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darknes and Error, into the clear Light, and true Knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.



Upon the Feast of Trinity only.

Devotions.

THOU art one God, one Lord ; not one only Person, but three Persons in one Substance. For that which we be- lieve of the Glo- ry of the Father,

O Eternal God, who hast manifested thy self to us Christians, by thy mighty Love to lost Mankind,—Accept of my devoutest Thanks, O Fa- ther, for sending thy Son to redeem us,—For thy Compassion, O Jesus, in laying down thy Life for us,—And for thy Graces, O Holy Ghost, to make us fit Objects of the Di- vine Mercy.

G

the

## Communion,

the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality, Therefore with Angels, &c.

*After each of which Prefaces, shall immediately be sung or said, as above.*

**T**herefore with Angels, and Arch-  
Angels, &c.

## Rubrick.

*Then shall the Priest kneeling down at the Lord's Table, say, in the Name of all them that shall receive the Communion, this Prayer following.*

## Directions, &amp;c.

When the Priest acknowledges, in the following humble Form, His own and the Communicants Unworthiness, and God's unmerited Kindness, in admitting them to the Table; make this Act of Humility your own, by attending to it most devoutly.

Communion.

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under the Table. But thou art the same Lord, whose Property is always to have Mercy; Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*



Rubrick.

Directions.

*When the Priest, standing before the Table, hath so ordered*

*Here there will be a decent Pause, when you will have Time privately to offer this short Prayer.*

G 2

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## Communion.

*ed the Bread and Wine that we may with the more readiness and decency, break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth.*

## Directions and Devotions.

*er for your self, and for all present.*

**T**HE good Lord pardon me and every one here present, who hath prepared his Heart to seek the Lord, that he be not cleansed according to the Purification of the Sanctuary, 2 Chron. xxx.

**A** Almighty God, our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption, who made there (by his own Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, and did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us O merciful Father, we most humbly beseech Thee, and

Communion.

and grant that we receiving these thy  
Creatures of Bread and Wine, according  
to thy Son our Saviour Jesus Christ's  
holy Institution in Remembrance of  
his Death and Passion may be Partak-  
ers of his most blessed Body and  
Blood : who in the same Night that  
he was betrayed, took Bread and when  
he had given Thanks, he brake it,  
and gave it to his Disciples, saying,  
Take eat, this is my Body, which  
is given for you, do this in Remem-  
brance of me. Likewise after Supper  
he took the Cup, and when he  
had given Thanks, he gave it to  
them, saying, Drink ye all of this,  
for this is my Blood of the New  
Testament, which is shed for you,  
and for many, for the Remissi-  
on of Sins. Do this as oft as  
ye shall drink it, in Remembrance of  
me. Amen.



*Directions and Devotions.*

*Say secretly, — Send down thy Spirit and Blessing upon this Means of Grace and Salvation, which thou thy self, O Jesus, hast ordained.*

*Rubrick.*

*Then shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and after that, to the People also, in order into their Hands, All meekly kneeling.*

*Directions.*

While the Minister and others are receiving the Communion, you may employ the Time you have to spare in Reading some of the *Scriptures* below, and the *Meditations* upon them.

Remember that no Posture can be too humble, when we are to Receive a Pardon, and a Pardon which must deliver us from Death Eternal.



*Devotions, &c.*

St. Luke xv. 2. *The Pharisees murmured saying, This Man receiveth Sinners, and eateth with them.*

I thank thee, O *Jesus*, for this instance of thy Charity for Sinners: I do indeed confess, that I am one of that wretched Number; and do beseech thee to receive me, tho' a very unworthy Guest, that I may eat at thy Table, and be Partaker of thy Favour.

Matth. xx. 32. *Jesus said, What wilt thou that I should do unto you? The Blind Men said, Lord, that our Eyes may be opened.*

O Lord thou knowest the *Desires* of my Heart, for it is thy Grace that has wrought them in me, and besides thee, there is none else that can help me—I pray thee, therefore, that thou wouldst have Compassion on me, as thou hadst on these blind Men—That the Eyes of my Mind may be opened—That I may recover the Light which Sin hath deprived me of,—That I may see the great Goodness of God,

*Devotions, &c.*

in sending thee to redeem us——That I may see the due *Reward* of Sin in thy *Sufferings* and Death—And that I may follow thy *Holy Example* all the Days of my Life.

St. Mark ii. 17. *I came not to call the Righteous but Sinners to Repentance.*

O Lord, who hast called me to Repentance by thy Word, and by this Ordinance, call me also by thy Grace, but call me so powerfully, that I may not turn a deaf Ear, and that I may not resist thy Call; I am forced indeed to bring my Sins along with me, but it is to Crucify them with thee, and with a full Purpose, through thy Grace, never to return to the Sins I have repented of.

St. John vi. 58. *He that eateth this Bread, shall live for ever.*

O Jesus, who hast made the Life of our Souls to depend upon this Bread, grant that I may never render myself unworthy to receive so great a Blessing, or deprive myself of it by my own Negligence—Make it a Principle of immortal Life to me, by uniting me to thee, and to thy Body, that I may be made Partaker of a Divine Nature.

Exod.

Devotions, &c.

Exod. xiv. 23. *When he seeth the Blood (of the Pascal Lamb) on the Door, he will not suffer the Destroyer to come in to smite you.*

O Jesus the true *Pascal Lamb*, who, by thy precious *Blood* has paid the *Debt* due to the *Divine Justice*, and hast delivered us from the *Power of the Destroyer*,—Let me never want this *Token* of my *Redemption*, this saving *Mark* of thy *Almighty Protection*, against the *Power of the Devil*, who is continually seeking whom he may devour.

1 Cor. xi. 28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

That I am invited to thy *Table*, is not because *I am worthy*, but because *Thou*, O God, art infinitely good and kind; Pity my *Infirmities*, which are known to Thee, and accept of my *Imperfect Obedience* to this *Command*.—I acknowledge my *Unworthiness*.—I place all my *Hopes* in thy *Mercy* and *Promises* in *Jesus Christ*.—I sincerely purpose to lead a *Christian Life*,—And to use all *Diligence* to make my *Calling and Election* sure; with  
G 5 these

*Devotions, &c.*

these Purposes I go to thine Altar, trusting in thy Goodness for the Pardon of my *Defects*, and for an Increase of all those Graces that are necessary to make me more worthy to eat of that Bread and drink of that Cup.



## Communion.

*Devotions, &c.*

*When the Minister delivereth the Bread to any one, He shall say,*

**T**HE Body of our Lord Jesus Christ, which was given for Thee, preserve thy Body and Soul unto Everlasting Life — Take and eat this in Remembrance that Christ died for Thee, and feed on Him in thy Heart by Faith with Thanksgiving.

*Amen — May it be unto me according to Thy Word, a Seal of my Pardon, and a Pledge of my Salvation.*

Rubrick.

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ing  
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that  
was  
and



Communion.

Devotions, &c.

Rubrick.

*And the Minister  
that delivereth the  
Cup to any one, shall  
say,*

**T**HE Blood of  
our Lord Jesus  
Christ, which was  
shed for Thee, pre-  
serve thy Body and  
Soul unto Everlast-  
ing Life.—Drink  
this in Remembrance  
that Christ's Blood  
was shed for Thee,  
and be thankful.

*Amen.*—May the  
Blood of Christ cleanse  
me from all Sin, and may  
the Remembrance of his  
Death be ever seasonably  
present with me.

Blessing, and Honour,  
and Glory, and Thank-  
giving, and Power be  
unto God, and unto  
the Lamb for ever and  
ever. *Amen.*

Rubrick.

## Communion.

## Rubrick.

*Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.*

## Directions, &amp;c.

Now return to your Seat, that you may not hinder others from coming to the Altar. — At the End of this Service you will find proper Meditations; wherewith to entertain yourself, until all have Received the Communion.

**O**UR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, As we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

Now being made one with Christ, and Christ with us, we have free Liberty to apply to God as our Heavenly Father, and to hope for all the Blessings which a tender Father knows to be necessary for us.

*After*

Communion.

After which shall be said as followeth,

Observations,  
and Directions.

**O** Lord and Heavenly Father, worthy humble : Servants entirely desire thy Fatherly Goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving ; most humbly beseeching Thee to grant, that by the Merits and Death of thy Son Jesus Christ, and thro' Faith in his Blood, we and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. And here we offer and present unto Thee, O Lord, our Selves, our Souls and Bodies, to be a Reasonable, Holy, and Lively Sacrifice unto Thee ; humbly beseeching Thee, that all we who are Partakers of this Holy Communion, may be

Now join with the Church, and dedicate your whole Self, your Spirit, Soul, and Body unto God and to his Service, with the greatest Sincerity and Devotion.

## Communion.

be fulfilled with thy Grace and Heavenly Benediction. And altho' we be unworthy through our manifold Sins, to offer unto Thee any Sacrifice; yet we beseech Thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, thro' Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto Thee, O Father Almighty, World without end. *Amen.*

*Or this,*

**A**lmighty and everlasting God, we most heartily thank Thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the Spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy Favour and Goodness towards us; and that we are  
very

## Communion.

very Members incorporate in the Mystical Body of thy Son, which is the blessed Company of all faithful People; and are also Heirs through Hope of thy everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepared for us to walk in, thro' Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

*Then shall be said or sung,*

**G**Lory be to God on high, and in Earth Peace, Good Will towards Men. We praise Thee, we bless Thee, we worship

*Observations,  
&c.*

After the Example of our Blessed Lord, who, when he had



Communion.

Observations,  
&c.

ship Thee, we glorify Thee, had instituted  
we give Thanks to Thee and obtained  
for thy great Glory, O This Sacra-  
ment, sung an  
Lord God, heavenly King, Hymn, so do  
God the Father Almighty, we praise God  
the Father, Son,  
and Holy Ghost,  
for our Re-  
demption, in  
this most ex-  
cellent Hymn.

O Lord, the only Be-  
gotten Son Jesus Christ; O  
Lord God, Lamb of God,  
Son of the Father, that  
taketh away the Sins of the  
World, Have Mercy upon  
us. Thou that takest away the Sins of  
the World, have Mercy upon us. Thou  
that takest away the Sins of the World,  
Receive our Prayer. Thou that sittest at  
the right Hand of God the Father, Have  
Mercy upon us.

For thou only art Holy, Thou en-  
ly art the Lord, Thou only, O Christ,  
with the Holy Ghost, art most High  
in the Glory of God the Father. A-  
men.

Rubrick

Communion.

Directions, &c.

Rubrick.

Then the Priest  
(or Bishop, if He be  
present) shall let them  
depart with this Bless-  
ing:

Receive this Blessing as  
coming from God himself  
with all imaginable Devotion.—The Reason and  
Manner of receiving This  
Blessing see below †.

**T**HE Peace of God, which pas-  
seth all Understanding, keep  
your Hearts and Minds in the  
Know-

† The solemn Blessing, with which the Priest dis-  
missed the People after the daily Sacrifice, by God's  
especial Order (Numb. vi. 22.) was this—*The LORD*  
*ble's Thee and keep Thee, the LORD make his Face to*  
*shine upon Thee, and be gracious unto Thee,——The*  
*LORD lift up the Light of his Countenance upon Thee,*  
*and give Thee Peace.*

And with what Devotion they received this Blessing  
we are told, Eccles. i. 21.—*The Priest lifted up*  
*his Hands over the Congregation, to give the Blessing*  
*of the Lord with his Lips, and they bowed themselves*  
*down, that they might receive a Blessing from the*  
*Most High.*

And lest any one should think too lightly of this  
Blessing because pronounced by a poor Mortal like  
himself, it is added, (Numb. vi. 23.) *I the LORD*  
*will ble's him*——Shewing, that the Effect of the  
Blessing does not depend upon Man, but upon the  
Ordinance of God, from the Mouth of his own Mi-  
nister, whom GOD hath chosen to ble's in the Name  
of the LORD, Deut. xxi. 5.

## Communion.

Knowledge and Love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*



## COLLECTS.

**A**ssist us mercifully, O Lord, in these our Supplications and Prayers, and dispose the Way of thy Servants towards the Attainment of everlasting Salvation, that among all the Changes and Chances, of this mortal Life, they may ever be defended by thy most gracious and ready Help through Jesus Christ our Lord. *Amen.*

**O** Almighty Lord and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and

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throu  
both  
serve  
our  
*Amen*

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Communion.

govern both our Hearts and Bodies  
in the Ways of thy Laws, and in the  
Works of thy Commandments, that  
through thy most mighty Protection,  
both here and ever, we may be pre-  
served in Body and Soul, through  
our Lord and Saviour Jesus Christ.  
*Amen.*

**G**RANT we beseech Thee, Al-  
mighty God, that the Words  
which we have heard this Day  
with our outward Ears, may thro'  
thy Grace be so grafted inwardly in  
our Hearts, that they may bring forth  
in us the Fruit of good Living, to  
the Honour and Praise of thy Name,  
through Jesus Christ our Lord. *Amen.*

**P**Revent us, O Lord, in all our  
Doings, with thy Most gracious  
Favour, and further us with thy  
continual Help, that in all our Works  
begun

## Communion.

begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

**A** Almighty God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking; We beseech Thee to have Compassion upon our Infirmities; and those Things which for our Unworthiness we dare not, and for our Blindness we cannot ask, vouchsafe to give us for the Worthiness of thy Son Jesus Christ our Lord. *Amen.*

**A** Almighty God who hast promised to hear the Petitions of them that ask in thy Son's Name, we beseech Thee mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto Thee; and grant that



Communion.

that those Things which we have  
faithfully asked according to thy Will,  
may effectually be obtained, to the  
Relief of our Necessity, and to the  
etting forth of thy Glory, through Je-  
sus Christ our Lord. *Amen.*

\*\*\*\*\*

AFTER THE

Observations, &c.

Rubrick.

And note, that e-  
very Parishioner shall  
Communicate at the  
least three Times in  
the Year, of which  
Easter, to be one, &c.

THREE TIMES A YEAR.

God forbid that  
any good Christian should  
make this an Excuse for  
Receiving no oftener, if  
he has an Opportunity;  
and We be to that Pastor,  
who will not give the  
well-disposed Part of his  
Flock more frequent Op-  
portunities of testifying  
their Love to Jesus Christ.

Of increasing their  
Graces, and securing their  
Pardon and Salvation.

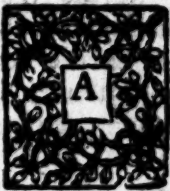
PRI-



PRIVATE  
DEVOTIONS

AFTER THE

SACRAMENT



**A**FTER you have received, and are returned to your Seat, you may (as you have Time) continue your Devotions.

And remember that *now is the proper Season* to beg of God the *Graces and Blessings* you most desire, whether for *your Self,—For your Friends,—Or for your Enemies*, who should always have a Place in your Prayers.

And be not under any Concern for suitable Words to make known the Desires of your Heart;—*God is our Father*

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ther, and will understand his *Childrens* Meaning, however imperfectly express'd. —You know how the humble Publican was heard, tho' he said no more than—*God be merciful unto me a Sinner.*

The following Scriptures, and the Meditations upon them, may help your Devotions, either now, or at any other Time, to obtain the Graces you stand in need of; —To preserve in your Heart a Spirit of Piety—Or to keep in your Mind the Vows that are upon you.



## A short Form of Thanksgiving\*.

1 Thess. v. 18. *In every Thing give Thanks; For this is the Will of God.*

**O** Lord and Father, I am not worthy of the least of all the Mercies which thou hast shewed thy Servant;

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\* If Christians would but accustom themselves to render to God the Glory of his Mercies—To take notice of, and to give him Thanks for the many *Favours, Deliverances, Visitations, or Chastisements* they every Day meet with, they would most surely engage the Divine Goodness and Providence to multiply those Blessings upon them, which they put a Stop to by their Ingratitude.

vant; neither can I render due Thanks and Praise for them; but, O God, accept of this my Sacrifice of Praise and Thanksgiving — For this, and for all thy known, and unobserved Favours of Nature and of Grace, I bless thy good Providence, beseeching Thee to pardon my Ingratitude, and that I have passed so many *Occasions* without *observing*, and without *acknowledging* thy great Goodness to thy unworthy Servant, — For when I consider my *Dependance* upon Thee — For my *Life*, — For my *Preservation*, — For, my *Redemption*, — And for the Means of Grace and Salvation which thou hast afforded me, I cannot but be very Thankful; — As long therefore as I live I will praise Thee — Glory be to God my Creator, — Glory be to Jesus my Redeemer, — Glory be to the Holy Ghost, my Sanctifier, my Guide, and Comforter, — All Love, all Praise, and Glory be to God most High. Amen.

St.

St. John xvi. 23. *Verily, verily I say unto you, whatsoever ye shall ask the Father in my Name, He will give it you.*

**I**N all Humility, O heavenly Father, I lay Claim to this thy Son's most faithful *Promise*, confirmed by his *Oath*——In his Name, and for his Sake, I beseech Thee to give me an Heart truly sensible of his great Love in paying the Debt due by me, to thy Divine Justice; and grant that the Merits of his *Death* and *Sacrifice* may not be lost upon me.

Give me a saving *Faith* and *Knowledge*——A sincere *Love* for Thee and for thy holy Word——An hearty *Desire* to please Thee——A Fear of offending Thee——A *Zeal* for thy Glory; and a great *Regard* for every Thing that belongs to Thee.

Give me such a *Love* for my Neighbour as Thou hast commanded; a due *Regard* for my Betters, and an utter Abhorrence of all Manner of *Fraud*, *Injustice*, and *Wrong*.

H

Give



Give me a *tender Conscience*, a *meek* and *quiet Spirit*, a *Charitable*, an *humble*, and a *contented Mind*.

Give me a *just Sense* of my own *Infirmities*, a *Dread* of *sensual Pleasures*, a *Power* over my *Appetites*, and a *Fear* of the *World* and its *Idols*.

Leave me not to my own *Choices*.—Keep me from *Pride*, and from *Presumptuous Sins*—From wicked *Principles*, and wicked *Company*: and from the *Vices* of the *Age* and *Place* I live in.

Make me ever mindful of my latter *End*, and of the *Account* I must one *Day* give of my *Life*, and of the *Talents* with which thou shalt intrust me.—And grant that I may lead an *Innocent*, and a *useful Life*, by doing good in my *Generation*.

Take Possession of my *Soul*, until I am *Restored* to thy divine *Image*, from which I am sadly fallen.

For these and for all the *Graces* I stand in need of, I plead thy gracious *Goodness*, and my *Saviour's Merits* and *Promise* to all that ask in his *Name*;  
And

And I know thou wilt not deny me, because the very *Will to ask* these Mercies is from Thee, and thy good Spirit.

Rom. viii. 32. *He that spared not his own Son but delivered him up for us all, how shall He not with Him freely give us all Things?*

**T**HIS is indeed, O God, a sure Pledge of thine infinite Love for thy poor Creatures.——Upon

this I depend *when my Heart is in Heaviness*——This is my *Refuge* when I remember my Sins, and thy Divine Justice——

O make me truly sensible of this thy Great Love,——And give me the Graces which that Love sees needful for me, for Jesus Christ's Sake, the Son of thy Love.

St. Luke xxiv. 26. *Ought not Christ to have suffered these things, and to enter into his Glory?*

**I**T was necessary for Thee, O Christ, to Suffer, because Thou tookest upon Thee to answer for Sinners:

and to show us what *Treatment* our Sins deserve. O make *my Sufferings* in this Life, in Union with Thine, acceptable to God, and enable me to *bear* them, as *Thou* didst, with *Patience* and *Resignation*; this being the only Way to Glory.

2 Cor. v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.*

**F**ROM this Moment, O *Christ*, I consecrate *that Life* to Thee, which Thou had *Redeemed* by thy most precious Blood, from the Slavery of *Sin* and *Satan*: Fortify my Soul, I beseech Thee, against all the *Temptations* of the *World*, the *Flesh* and the *Devil*, by the Remembrance of this thy Love; that I may live to Thee, and to the Glory of God.

2 Cor. vi 16. *Ye are the Temple of the Living God, as God hath said I will dwell in them, and walk in them,*

*them, and I will be their God, and they shall be my People.*

**M**AKE me, O God, truly sensible of this great *Honour* and *Blessing*, of being the *Habitation* of thy good Spirit; of the Holiness required of me, and of the great Danger of profaning a Temple consecrated to Thee.— Make me worthy of thy continual *Abode* and *Presence*. Take Possession of my Heart and Soul; and let me know that Thou dwellest in me by the Fruits of thy Spirit.

Heb. xii. 1. *Let us run with Patience the Race that is set before us, looking unto Jesus, &c.*

**G**RANT, O God, that I may bear all the *Troubles* of this Life with a *meek* and *patient* Spirit, without *repining* at what Thou shalt appoint, for the Punishment of Sin, and for the Salvation of the Sinner. I will look unto Thee, O *Jesus*,  
H 3, when

when Thou wast in the Place of Sinners, with what Patience Thou didst bear the *Scorn*, the *Indignities*, the *Unrighteous Judgment*, the *Miserable Death* of the *Cross*: And this by thy *Grace*, shall be my *Pattern*.

St. Luke xxiii. 40. *We receive the due Reward of our Deeds, but this Man hath done nothing amiss.*

**I** Confess, O God, with this *Malefactor*, that whatever I suffer in this Life, I suffer most justly for my Sins; and therefore, with the Submission of a *penitent Criminal*, under the *Righteous Sentence* of Death, I offer my Life a *Sacrifice of Obedience* to thy Divine Justice, in Union with that of my Saviour's, at what Time, and in what Manner to Thee shall seem meet; trusting in the Merits of my Redeemer at the Hour of Death, and in the Day of Judgment.

St. Luke xv. 6. *I have found my Sheep which was lost.*



**O** Good Shepherd, I thank thee for thy tender Care and Concern for thy lost Sheep.—I had, indeed, been for ever lost, had not thy Love sought and found me, *when I was astray*; For thy Goodness sake keep me for the Time to come from wandering from Thee, and from thy Fold.

St. Joh. v. 14. *Behold thou art made whole, Sin no more, lest a worse Thing come unto Thee.*

**L**ORD, the Frailty of Man without Thee cannot but fall: In all Temptations, therefore, I beseech Thee to succour me, that no Sin, no Evil Spirit, may ever get the Dominion over me.

St. Matt. xxvi. 41. *Watch and Pray, that ye enter not into Temptation.*

**M**AKE me, O Lord, ever mindful of my *Infirmities* and *Backslidings*, that I may be more watchful, and more earnest for Grace,

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for the Time to come; that the *Adversary of my Soul* may never find me off my Guard, or from under thy Protection.

St. Luke xi. 13. *Your heavenly Father will give the Holy Spirit to them that Ask him.*

**O** Heavenly Father, let it be unto thy Servant according to this Word: Abandon me not, I beseech Thee, to the Opposition that I shall at any time make to thy Holy Spirit, that I may never render myself unworthy of so great a Blessing.

St. John viii. 51. *If a Man keep my Saying, He shall never see Death.*

**O** JESUS, who hast made known to us another Death, besides that which separates our Souls from our Bodies, let thy Grace and Mercy deliver me from the bitter Pains of Eternal Death.

St.

St Matth. xi. 29. *Learn of Me, for I am meek and lowly in Heart, and ye shall find Rest unto your Souls.*

**O** Heavenly Master and Pattern, how am I astonished when I consider thy *Humility*, Thy *Poverty*, Thy *Meekness*, Thy *Resignation* in the midst of Injuries, Oppression, and Wrongs: It must be thy Almighty Grace which must enable me to follow thy Example, and submit to this way of Peace to which our Nature is so averse: For this Grace I now Pray, thro' thy Merits and Mediation, O Jesus.

St. Luke xxiii. 34. *Jesus said, Father forgive them, for they know not what they do.*

**W**E do not indeed consider what we do, when we provoke that Justice which could not be appeased, but by the Death of the Son of God.—If I have any Enemies, O God, I beseech Thee for them after this

H 5

Ex-

Example, not for *Judgment* and *Vengeance*, but for *Mercy*; for their Pardon, and for their Eternal Happiness.

St. Luke xiii. 26. *Then shall ye say— We have eaten and drank in thy Presence, &c.——But he shall say, I tell you, I know you not; depart from me all ye Workers of Iniquity, &c.*

**L**ET me not depart from thy Table and Presence, O Lord, without obtaining the Grace to lead a Godly and a Christian Life,— That I may escape this terrible and just Judgment, to be passed upon all those who enjoy the Means of Grace and Salvation, without being bettered by them, but continue to lead Unchristian Lives.

St. Joh. i. 12. *As many as Received Him, to them gave He Power (and Right) to become the Sons of God, even to them that Believe on his Name.*

**I** Will not live in Sin, knowing, O God, that I am accounted thine!——  
 O Jesus, who hast obtained for us this mighty Privilege; give me Grace to live, as becomes the Child of so Great, so Good, so Holy a Father,——That I may never abuse this Mercy, nor forfeit the Right of the Inheritance of the Children of God, by Infidelity, or Disobedience to the Commands of my heavenly Father.

St. Joh. xiv. 27. *My Peace I leave with you, my Peace I give unto you.*

**I**T must be Thy Spirit, O Prince of Peace, that must put us into Possession of this thy last and dying Legacy, O give me this Peace which the World cannot give——Which passeth all Understanding; The Peace and Pleasure of being in the Favour of God;——And that I may possess my Soul in Peace, in the midst of the Temptations and Troubles, and Allurements of this present evil World. And let this Peace, which thou hast pur-



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purchased with thy precious Blood, be with me, and with thy whole Church evermore. *Amen.*



### CONCERNING

## Spiritual Communion.

**T**HE \* *Church*, for the Comfort and Advantage of such Christians as thro' any just Impedient, are hinder'd from Receiving the Lord's Supper, (in the Manner which He has appointed, that is, from the Hands of his own Ministers) She has given us this Instruction.

“ That if we do truly repent of our  
“ Sins;—Have a lively Faith in God's  
“ Mercy thro' Christ, with a thankful Re-  
“ membrance of his Death, &c. We do  
“ eat and drink the Body and Blood of  
“ Christ profitably, and to our Soul's  
“ Health, altho' we do not Receive the  
“ Sacrament with our Mouth.

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\* See the Second Rubrick after the Office of the Communion of the Sick.

## SPIRITUAL COMMUNION. 157

They that composed this Rubrick, had, it is very probable, an Eye to the *Daily Sacrifice*, which under the Law of *Moses*, was offered for the whole People of *Israel*; at which all such pious Persons who could not possibly be present, yet offered their daily Prayers to God in Union of Spirit, and in Virtue of that Sacrifice offered in the Temple, and which, no Doubt of it, were accepted of God.

Now forasmuch as very many Pious Souls, do labour under this sad Impediment, especially in many Country Churches, where this Sacrament is but too seldom Administred: To supply this Defect, some such Help as the following may be made use of, *on the Lord's-day*, or on any other *Holy-day*, in order to preserve in our Minds.—*The Memorial* of our Redemption,—To improve our grateful Affections towards our Redeemer,—To keep up a continual Correspondence with Heaven;—To preserve in us a Spirit of Piety, Devotion, and Charity; that we may always be prepared to receive the Lord's Supper, whenever we shall have an Opportunity of doing it in Publick, as a Publick and solemn Acknowledgment of our being in Communion with Christ, and with every Member of the Church of Christ; and which

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which no good Christian will neglect, on any Pretence of *Spiritual Communion*.



† St. Luke xxii. 19. *Do this in Remembrance of Me.*

**O** Good Saviour, I will, through thy Grace, *do this in Remembrance of Thee*, and in Obedience to Thy Command, as well as I am able.

I do therefore this good Day *join*, in Desire and Spirit, with every Christian Congregation in the World, which truly celebrates this Holy Mystery.

With them I *join* in giving my devoutest Thanks to thy Almighty Father, and our gracious God, who did not overlook lost Mankind, but sent Thee, his only Son, to *Redeem* us.

With

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† We do not want Examples for recommending this SPIRITUAL COMMUNION. The Learned and Pious Bishop *Taylor*, the worthy and ingenious Author of the *Unbloody Sacrifice*.—The Devout Author of the *Spiritual Combat*, &c. have proposed some such Help as this; for the Use and Comfort of those Devout Souls, who are deprived of this holy Sacrament in the Church. And to those we are indebted for this Intimation, &c.

With them I call to Remembrance what Thou hast done and suffered for us——Thine *Incarnation*——Thy *Laborious Life*, Thy *Bitter Passion*.——Thy *Death* and *Resurrection*,——The great *Deliverance* Thou hast thereby wrought for all Mankind; And the *Obligations* that thou hast laid upon us.

I acknowledge and receive Thee, O *Jesus*, as our *Heavenly Teacher*——As our *Example* and *Pattern*; as our only *Mediator* and *Advocate* with God,—As the *Sovereign Judge* of all Mankind.

With thy Church I join in pleading the Merits of thy All-sufficient Sacrifice with thy Eternal Father,——I rely upon *that Sacrifice* for the Pardon of all my Sins,—For the *Assistance* of the Divine Grace.——For *Deliverance* from the Corruption of my own Nature, and from the *Malice* and *Snares* of the Devil,—For the *Fellowship* of the Holy Ghost,——And for a Blessed *Resurrection*, the Lord Almighty, for thy Sake, being Reconciled unto me.

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I devout my Spirit, Soul and Body, to Thee, and to thy Service ; beseeching Thee to give me Grace, never wilfully to depart from thy Laws.

I join with thy Church, and Plead the Merits of thy *Sacrifice*, for all Estates and Conditions of Men ; that none may deprive themselves of that Happiness which Thou hast Purchased by thy Death—— For all Christian *Kings* and *Governours*, —— For all *Bishops* and *Pastors*, that they may preserve the Sacred Rites committed to their Trust ; For all that strive to Propagate thy Gospel ; —— For a Primitive *Zeal* in all that Fear thy Name ; For all that sit in Darkness, are in Error, or are destitute of necessary Means of Instruction. For all that sincerely Seek the Truth ; For all Sinners that they may have Grace and Strength to break their Bonds ; For all that are in Adversity ; For all that suffer wrongfully ; or that are deprived of their *Just Rights* ; For all that are in Pain of *Body*, or *Anguish* of *Mind* ;  
that



that are tempted, or in Danger of falling into Despair ;——For all that are in Slavery, under Persecution, in Prison, or in Poverty,——For all Persons and Places in Distress, by the Sword, Pestilence, or Famine ;——For all that are in their Last Sickneſs, that they may omit nothing that is neceſſary to make their Peace with God ;——For all Widows, and Fatherleſs Children ;——For all that call upon God, and have none elſe to Help them ;——For this Land, and this Church, that the Lord may avert the Judgments which we juſtly deſerve ;——For our Friends, our Relations, our Benefactors, and for our Enemies ; For all that have deſired our Prayers, and for the whole myſtical Body of Chriſt.——Beſeeching the Almighty God, the Creator and Redeemer of all, to have Mercy upon all whom He has made and redeemed, and to give unto all Grace and Help,

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1 Macc. xii. 1. *We do remember you in our Sacrifices and in our Prayers, as Reaſon is, and as it becomes us to think upon our Brethren.*

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Help, according to the Necessities they labour under,—For thy Sake, O Lord Jesus ; to whom with the Father and the Holy Ghost, be all Honour and Glory, Dominion and Power, for ever and ever. *Amen.*



WHEN



**W**HEN we consider the Time when Christians are taught to say this Prayer, we shall have Reason to fear, that too many continue to repeat it all their Lives, with as little Consideration, Understanding, and Devotion as they first learned it.

This will make a short and plain Paraphrase on this Prayer both useful and acceptable, to such as desire to understand what they Pray for.



## The LORD'S PRAYER Explained.



*Our Father, which art in Heaven.*

**I** Beseech Thee, O Heavenly Father, not for my self only, but for all thy Children,—That we may all live worthy of the Relation which we bear to Thee.—  
*That we may not Sin, knowing that we are accounted*

*counted thine* ; nor wilfully offend so great, so good, so tender a Father,—But that we may *Love Thee*, and *Fear Thee*, not as *Slaves*, but as *Children* ; That we may put our whole Trust in Thee, and depend upon thine infinite *Power*, *Wisdom*, *Goodness*, and *Promise* to take care of us.—That we may leave it to Thee to choose what is best for us ; and bear with *Patience* and *Resignation* all thy *Fatherly Corrections*——And that we may serve Thee with Comfort and Pleasure, all our Days, in Hopes of the Inheritance which Thou hast promised thy obedient Children.



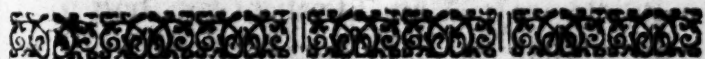
*Hallowed be thy Name.*

**T**HOU art worthy, O Lord, to receive Glory, and Honour, and Power, For thou hast Created all Things ; and all thy Works praise Thee.—Fill our Hearts, O God, with a Zeal for thy Glory, that we may do Thee Honour, by leading Holy Lives, and by paying a great Regard for every Thing that belongs to Thee ;—Thy *Name*, thy *Day*, thy *House*, thine *Ordinances*, and thy *Ministers* ;——And that others seeing our good Works, may *glorify our Father which is in Heaven.*

*Thy*

*Thy Kingdom come.*

**E**Nlarge thy Kingdom, O God, and deliver the World from the Dominion and Tyranny of Satan, that the Kingdoms of the Earth may become the Kingdoms of Jesus Christ.—Hasten the Time which thy Spirit hath foretold, *when all Nations whom thou hast made, shall worship thee, and glorify thy Name.*——Bless the Good Endeavours of those that strive to propagate the Gospel of thy Kingdom, and prepare the Hearts of all Men to receive it——May all such as own Thee for their King, become thy Faithful Subjects.——Vouchsafe to Reign in our Hearts, and Subdue our Wills entirely to thine,——And prepare us, by thy Good Spirit, for the Kingdom of Glory.

*Thy Will be done in Earth as it is in Heaven.*

**D**Ispose me, and all thy Children, O Lord and Father, to submit cheerfully to whatever thy Providence shall order for us;——Hearken not to the corrupt Desires of our Hearts, but to the Voice of thine own Wisdom, Goodness, and Mercy.——Give us a true Knowledge  
of



of our Duty, and an Heart disposed to close with thy Will, when ever it shall be made known unto us, and to perform it with Pleasure.— Subdue in us whatever is contrary to thy Holy Will, that, thro' thy Grace we may at last become perfect as our Heavenly Patterns.



*Give us this Day our daily Bread.*

**W**E look up unto, and depend upon Thee, O Heavenly Father, for all the *Necessaries* and *Conveniencies* of this present Life.— And may our *Bodily Wants* engage us to go daily to the Throne of Grace for the Wants of our Soule,—Let thy Blessing go along with our honest Endeavours, and keep us from all unjust Ways of bettering our Condition.— Give us Grace to impart to such as are in Want, of what thou shalt give us more than our daily Bread, and with all thy other Favours, give us, we beseech Thee, the Blessing of a *thankful* and *Contented* Mind.



*And forgive us our Trespases, as we forgive them that trespass against us.*

**F**orgive us those Sins, O Heavenly Father, which separate us from Thee;  
—Forgive

—Forgive us every Day of our Lives, for every Day we stand in need of Pardon; —Give me, and all Christians, a *forgiving Temper*, that we may fulfil this Condition of our Pardon —Thou art good and merciful in Forgiving us, grant we may be so to others, remembering our own Infirmities. And may we all live in the same *Charitable Temper*, in which we *hope and desire to die*.



*And lead us not into Temptation,  
but deliver us from Evil.*

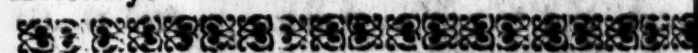
**O** God and Father, who hatest Iniquity, and knowest our Infirmities, leave us not to the *Malice* and *Power of* the Evil one, the Devil, to deal with us as he pleaseth; —Nor to *our Selves*, and to our own corrupt *Hearts* and *Lusts*, lest we rashly run into Temptation. —Keep us out of the Way of Temptations, and under the Protection of thy good Spirit: —Suffer us not to be Surprized by them, nor tempted above what we are able to bear —Give us Grace to resist them, and to Watch and Pray Daily that we enter not into Temptation.

*For*

*For thine is the Kingdom, the Power, and the Glory, for Ever and Ever. Amen.*

**T**H E Whole Creation is thine, and under thy Government ; Thine is the Power, Thou canst do whatever we pray for ; — Thou canst cause thy Name to be sanctified in all the Earth, and set up thy Kingdom in all the World, and in all our Hearts ; Thou canst cause *Thy Will to be done on Earth as it is in Heaven* ; and incline us all to submit to it ; Thou canst give us all Things needful both for our *Souls* and for our *Bodies* ; Thou and Thou alone, canst forgive us our Sins, and dispose us to forgive one another ; Thou canst secure us in the Day of Temptation, and deliver us from the Power of the Devil.

To thee, to thee alone be the Glory to all Eternity. *Amen.*



## MORNING PRAYER

For a FAMILY.

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*Let some one of the Family, that can read, say devoutly what followeth, the rest attending.*

**T**H E Lord hath brought us safe to the Beginning of this Day, let us therefore give Thanks for this and for all his Mercies. Let

Let us pray that we may live in the Fear of God and continue in Love and Charity with our Neighbours.

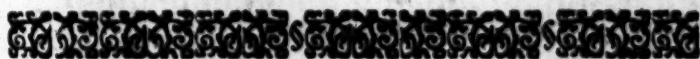
That his Holy Spirit may direct and rule our Hearts, teaching us what we ought to do, and what to avoid.

That the Grace of God may ever be with us, to support us in all Dangers, and carry us through all Temptations.

That the Lord may bless all our honest Endeavours, and make us content with what his Providence shall order for us.

And that we may continue his faithful Servants this Day, and unto our Lives End.

For all which Blessings let us devoutly pray.



*Then all devoutly kneeling, let one say,*

**O** GOD, by whom the whole World is governed and preserved, we give thee humble Thanks for thy Fatherly Care over us; beseeching Thee to make us truly sensible of thy Mercies, and thankful for them.

Give us Grace that we may walk as in thy Sight, making a Conscience of our Ways, and fearing to offend Thee, may never fall into the Sins we have repented of.

Enable us to resist the Temptations of the World, the Flesh, and the Devil; — To

I

*follow*



*follow the Motions of thy good Spirit ; —  
To be serious and holy in our Lives. — True  
and just in our Dealings, — Watchful over  
our Thoughts, Words, and Actions, —  
Delight in our Business, — And Temperate  
in all Things.*

And because we cannot be safe without thy Succour, defend us, we beseech Thee, from all Dangers both of Body and Soul.

Make us ever sensible that we depend upon Thee, that in all our Necessities we may look up to Thee for Help — And the gracious God give us what is needful for us, and withal give us contented Minds.

Give us the *Blessings of this Life*, and Grace not to abuse them; but above all Things, give us the *Blessings of the Life to come*, for Jesus Christ's Sake. *Amen.*

**H**EAR us, O God, not according to our weak understanding, but according to the full Meaning of that *Form of Prayer* which Jesus Christ hath taught us.

**O**UR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil: For thine



thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

**T**HE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*On Sunday Morning, let the following Prayer be added to your daily Prayers.*

**O** LORD, who hast consecrated this good Day, to thy Service, give us Grace so to observe it, that it may be the *Beginning* of a happy Week to us; and that none of thy Judgments may fall upon us for profaning it. Fix in our Hearts this great Truth, that *here* we have *no abiding Place*, that we may seriously and *timely* provide for another Life; and grant that this great Concern may make us very desirous *to learn* our Duty, and *to do* what thou requirest of us. And blessed be God, that we have *Churches* to go to; that we have *Time* to serve our Creator; that we have *Pastors* to teach us. The Lord prosper their Labours, and give us Grace to profit by them, that they and we may enjoy an everlasting Sabbath with thy Saints in Heaven, for Jesus Christ's Sake. *Amen.*

# **EVENING PRAYER** **For a FAMILY.**

*Let one standing read, or say Devoutly what followeth, the rest of the Family attending.*

**B**Y the Favour of God, we are come to the Evening of this Day; and we are so much nearer our latter End:

Let us seriously consider this, and pray God to fit us for the Hour of Death.

Let us with penitent Hearts beseech Him to pardon our Sins; and to deliver us from the Evils which we have justly deserved.

Let us resolve to amend where we have done amiss, and pray God that his Grace may ever be with us.

And that we may be safe under his Protection, who alone can defend us from the Powers of Darkness.

For all which Blessings let us devoutly pray.



*Then all devoutly kneeling, let him say,*

**O** LORD, and Heavenly Father, we acknowledge thy great Goodness to us, in *sparing* us when we deserve *Punishment*; in giving us the Necessaries

cessaries of this Life, and in *setting* before us the Happiness of a better.

The merciful God *pardon* our Offences; *correct* and *amend* what is amiss in us, that as we grow in Years, we may grow in Grace; and the nearer we come to our latter End, we may be the better prepared for it.

*In the midst of Life we are in Death.* Lord, grant that these Thoughts may make us careful how we live, that we may escape the bitter Pains of Eternal Death.

Take from us all *Ignorance*, *Hardness of Heart*, and too much *Carefulness* for the Things of this Life.

Make us an *Household* fearing God, submitting our selves to his good Pleasure, and putting our whole Trust in his Mercy.

Grant that all such as are *in Authority* may govern with *Truth* and *Justice*; and that they whose Duty it is to obey, may do it for *Conscience-sake*. Continue to us the Means of Grace, and the Blessings of Peace and Unity.

We commend unto the tender Mercy of God all that sincerely seek the Truth, or are destitute of necessary Means of Instruction;—All that labour under *Trials* and *Afflictions*;—All *Sick* and *Dying Persons*; all that have been Instrumental to our Good, by their *Assistance*, *Advice*, *Example*, or *Writings*; and all that do not pray for themselves.

Let thy Blessing, O Lord, be with us, to defend us in all Dangers, and comfort us in all Adversities.——And when we depart this Life, grant that we may rest in Peace in the Paradise of God, in Hopes of a blessed Resurrection, thro' Jesus Christ our Lord.  
*Amen.*

**H**EAR us, O merciful God, not according to our weak understanding, but according to the full Meaning of that *Form of Prayer* which Jesus Christ hath taught us.

*Our Father, which art in Heaven, &c.*

**T**HE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all-evermore: *Amen.*

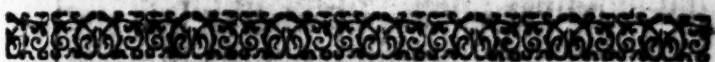


*On Sunday Evening, let the following Prayer be added to your daily Prayers.*

**A**Lmighty God, by whom all Things were made, and are preserved, give us Hearts to know, and Grace to consider this, that we may chearfully commit ourselves, and all that belongs to us, to thy merciful Care; that we may ever look up



up to Thee for what we want ; be thankful for thy Favours ; never resist thy Dealings with us, or neglect the Means of Grace which thy Providence affords us——Blessed be God, who giveth us what is ever best for us ; who keepeth us from Dangers, and hath provided for us better than all our Works can deserve. The good Lord make us mindful of our Duty, that as we often hear how we ought to walk and to please God, we may continue to do so, unto our Lives End, thro' Jesus Christ our Lord. *Amen.*



# P R A Y E R S

## For Particular Persons.

*Consider the Danger of going into an Evil World without God's Blessing ; and then you will not neglect to pray for his Grace and Protection every Morning.*



## Morning Prayer.

**O** LORD, my *Maker and Redeemer*, I thank Thee for all thy Mercies, and especially that I am a Christian; and in the Way of Salvation ;——Lord, suffer



suffer me not to go astray, or bring me back by such Means as to Thee shall seem meet.

Let thy Grace which is sufficient, secure me from the Temptations of the *World*, the *Flesh*, and the *Devil*; that I may not follow, nor be led by them.

Let my Belief of thy infinite *Power*, *Justice*, and *Goodness*, make me to *Fear*, to *Love*, and to put my whole Trust in Thee.

Let the Goodness of thy Commands incline me in all Things to obey thy blessed Will, *to love my Neighbour as my self*; *to forgive*, and *live in Charity with all the World*.

That I may obey such as have the Rule over me;—Be *Just* in all my Dealings;—*True* and *faithful* in my Words and Promises.

That I may be *Temperate*, *Sober*, and *Chaste*,—Lead an honest and a godly Life; be content with my Condition, and never desire *so better it* by unjust Ways.

May the Lord preserve me from all *Evil*; from *Pride*, and *Malice*, and *Idleness*, and *Uncleanness*; from *Deceit*, and *Worldly-mindedness*; and from *Lying* and *Slandering*.

I pray God that his Grace may ever be with me, to keep me from all *Thoughts*, *Words*, and *Actions*, that I shall have cause to repent of.

Defend me in all *Dangers*,—Comfort me in all *Afflictions*,—Direct me when I know  
not

not what to do,——And bring me in his good Time to his Heavenly Kingdom, for Jesus Christ's Sake.

O Lord, hear me not according to my weak Understanding, but according to the full Meaning of that Form of Prayer, which Jesus Christ hath taught us.

**O**UR Father, which art in Heaven; Hallowed be thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil, For thine is the Kingdom, the Power, and the Glory, for ever and ever: Amen.



## An Evening Prayer

For Particular Persons.



*Whoever goes to sleep without God's Blessing,  
hath reason to fear his own Safety. And  
therefore every wise Man will put himself  
under God's Protection.*

Evening.

## Evening Prayer.

**B**lessed be God for all his Favours from Day to Day bestowed upon me.

Lord make me sensible that I wholly depend upon Thee for *Life and Health*, and *Prosperity and Comfort*; that it may be my *Delight* as well as my *Duty*, to serve Thee faithfully.

Continue to me thy Blessings, I beseech Thee, and give me Grace never to abuse them.

Be merciful unto me, for I have walked contrary to thy holy Laws: Lord, forgive me, and deliver me from those Judgments which my Sins deserve.

Give me Grace never to consent to any known Wickedness, nor ever to grieve thy Holy Spirit, by which I am sanctified.

Let me see the Danger of Sin that I may flee from it, that I may strive against it, that it may never be my Ruin.

Enlighten my Soul with saving Truth—Correct me in Mercy when I grow careless of my Salvation——Make me ever mindful of my latter End——From sudden and from eternal Death, good Lord deliver me.

Preserve me from the Power and Malice of the Devil: Grant me a quiet Sleep,  
a happy

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a happy Death, and a joyful Resurrection, for  
Jesus Christ's Sake. *Amen.*

O Lord, hear me, not according to my  
weak Understanding, but according to the  
full Meaning of that Form of Prayer which  
Jesus Christ hath taught us.

*OUR Father, which art in Heaven, &c.*

F I N I S.



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